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ILIUS.

BY REV. J. E. C. SAWYER.

This remarkable book, while it is a perfect thesaurus of most valuable and important archaeological facts, is as fascinating as a romance. It is imperial in size, sumptuous in binding and typography, is enriched with eighteen hundred illustrations and several sheets of maps and plans, and, in addition to the narrative, descriptions and dissertations of its author, contains in the form of appendices very valuable essays from several most distinguished scholars. Its publication is a notable event. The incredulity with which Dr. Schliemann's first announcements of his discoveries in the hill Hissarlik were received, was speedily succeeded by amazement; and now the learned world records him the tribute of sincere respect, hearty admiration and cordial gratitude.

In the language of Mr. Gladstone: "As to the question what light Schliemann's discoveries throw upon the question, whether Troy had a real or only a mythical existence, it is difficult to suppose that the mythical theory, always wofully devoid of tangible substance, can long survive the results obtained. In the plain where the scene of the Iliad is laid, upon the spot indicated by the oldest traditions, which for very many centuries were never brought into question, and which, as testifying to a fact the more simple and palpable, were of high presumptive authority, at a depth of from 23 to 33 feet, with the debris of an older city beneath it, and of three more successive strata above it, has been found a stratum of remains of an inhabited city, which was manifestly destroyed by a tremendous conflagration." In his introduction to the present work Prof. Rudolf Virchow eloquently says: "The question of the Iliad is not simply the old question—*Ubi Ilium fuit?* No, it embraces the whole. We must not sever the story of the gods from the story of the men. The poet who sang of Ilium painted also the picture of the whole Trojan country. Ida and Samothrace, Tenedos and the Hellespont, Callicolona and the Rampart of Heracles, the Scamander and the memorial tumuli of the heroes—all this appeared before the view of the enraptured hearer. All this is inseparable. And therefore it is not left to our choice where we should place Ilium. Therefore we must have a place which answers to all the requirements of the poetry. Therefore we are compelled to say: Here, upon the fortress-hill of Hissarlik; here, upon the site of the ruins of the Burnt City of Gold, here was Ilium. And therefore thrice happy the man to whose lot it has fallen to realize, in the maturity of manhood, the dreams of his childhood, and to unveil the Burnt City. Whatever may be the acknowledgments of contemporaries, no one will be able to rob him of the consciousness that he has solved the great problem of thousands of years. . . . He had the courage to dig deeper and still deeper, to remove whole mountains of rubbish and debris, and at last he saw the treasure sought and dreamed of, in its full reality."

Schliemann's determination to excavate Troy was formed in his early childhood. He begins this monumental work with his autobiography, "not from any feeling of vanity, but from a desire to show how the work of my later life had been the natural consequence of the impressions I received in my earliest childhood; and that, so to say, the pickaxe and spade for the excavation of Troy and the royal tombs of Mycenae were both forged and sharpened in the little German village in which I passed eight years of my earliest childhood." His father, though neither a scholar nor an archaeologist, had a passion for ancient history, and fired the youthful imagination of his boy by telling him of the tragic fate of Hecuba and the Trojan war, the glorious deeds of the heroes of Homer and the events of the Trojan war, always finding his little listener a warm defender of the Trojan cause,

who heard with great grief that Troy had been so thoroughly destroyed that it had disappeared without leaving any traces of its existence. But when told that Troy had huge walls, he declared that vast ruins of them must still remain, hidden away beneath the dust of ages. His father maintained the contrary, but the boy remained firm in his opinion, and at last both agreed that he should one day excavate Troy. At the age of ten he presented his father with a badly-written Latin essay upon the principal events of the Trojan war, and the adventures of Ulysses and Agamemnon. The strained circumstances of the family cut short his school life, and at the age of fourteen he was apprenticed to a grocer; but when retailing herrings, butter, milk, potato-whiskey, salt, coffee, sugar, oil and candles, toiling from five in the morning to eleven at night without a moment's leisure for study, and of necessity forgetting the little he had learned in childhood, he did not lose his love for learning. When a drunken young man, who had been expelled from the Gymnasium for his bad conduct, one evening entered the little shop and recited a hundred lines of Homer, young Schliemann hired him to repeat them three times over, and wept with bitter tears over his own unhappy fate in not being permitted to study.

After five years of this humble drudgery, and after suffering the perils of a fearful shipwreck, and enduring various other misfortunes, at the age of nineteen he got a position in an office in Amsterdam, at a salary of \$160 a year, half of which he spent upon his studies, living on the other half, "miserably enough, to be sure." By unremitting application, committing whole volumes to memory, he rapidly acquired the English, French, Dutch, Spanish, Italian and Portuguese languages. In March, 1844, through the intercession of worthy friends, he was so fortunate as to obtain a situation as correspondent and book-keeper for a large indigo firm. He speedily added Russian to his linguistic acquisitions, and two years later went to St. Petersburg as the agent of the firm. He soon had a flourishing business of his own, and by diligent personal attention to its details, began the accumulation of a fortune. During the Crimean war his wealth rapidly increased.

For years the pressure of business cares and struggles interrupted his studies, but he never lost sight of his star. He says: "My wish to learn Greek had always been great, but before the Crimean war I did not venture upon its study, for I was afraid that this language would exercise too great a fascination over me and estrange me from my commercial business; and during the war I was so overwhelmed with work that I could not read the newspapers, far less a book. When, however, in January, 1856, the first tidings of peace reached St. Petersburg, I was no longer able to restrain my desire to learn Greek, and at once set vigorously to work. . . . I again faithfully followed my old method; but in order to acquire quickly the Greek vocabulary, which seemed to me far more difficult even than the Russian, I procured a modern Greek translation of *Paul et Virginie*, and read it through, comparing every word with its equivalent in the French original. When I had finished this task, I knew at least one-half the Greek words the book contained, and after repeating the operation, I knew them all, or nearly so, without having lost a single minute by being obliged to use a dictionary. In this manner it did not take me more than six weeks to master the difficulties of modern Greek, and I now applied myself to the ancient language, of which in three months I learned sufficient to understand some of the ancient authors, and especially Homer, whom I read and re-read with the most lively enthusiasm."

For two years he occupied himself exclusively with the literature of ancient Greece, reading during this time almost all the classic authors cursorily, and the Iliad and Odyssey several times. He learned ancient Greek as he would have learned a living language. "Of the Greek grammar I learned only the declensions and the verbs, and never lost

my precious time in studying its rules; for as I saw that boys, after being troubled and tormented for eight years and more in schools with the tedious rules of grammar, can, nevertheless, none of them write a letter in ancient Greek without making hundreds of atrocious blunders, I thought the method pursued by the school-masters must be altogether wrong, and that a thorough knowledge of the Greek grammar could only be obtained by practice—that is to say, by the attentive reading of the prose classics, and by committing choice pieces of them to memory."

In 1863, he closed out his business. In the two following years he made a journey around the world, and in the spring of 1866, at the age of forty-four, settled down in Paris to study archaeology. The time was near at hand when he might realize the dream of his life.

After a careful study of the whole Trojan plain, and some slight preliminary excavations, he commenced work in earnest at Hissarlik in the autumn of 1871, making a large trench on the face of the steep northern slope, and digging down to a depth of 33 feet below the surface before the winter compelled the cessation of his labors for a few months. He resumed his excavations at the end of the following March, and soon had one hundred and fifty men at work. His excavations were continued on a grand scale in 1873, during which year his most brilliant discoveries were made. In 1874, his book entitled, "Troy and its Remains," was published. The same year he commenced operations at Mycenae, and his further investigations at Troy were suspended until 1878. His wonderful success in bringing to light the treasures of the royal tombs of Mycenae, has been detailed in a stately volume, and is illustrated in the precious Mycenae Museum at Athens. In 1879, he was assisted in his researches at Troy by Prof. Virchow, of Berlin, and M. Emile Burnouf, of Paris, who had been sent thither on a scientific mission by the French government.

Notwithstanding the abundant resources of men and implements which he has been able to command by his great wealth, Dr. Schliemann's labors have been by no means a holiday affair. Both himself and wife have dug with their own hands. At night the fierce winds blew so violently through the chinks of their dwelling that they were not able to light their lamps; and at times the cold was so severe that while there was a fire on the hearth, water near it froze into solid masses.

However much some of his theories may still be doubted by many, of the substantial archaeological value of his discoveries there can be no question, while the heroic enthusiasm that has inspired his whole career commands both our astonishment and our admiration.

The results of his researches will be briefly given in another paper.

TWO VISITS TO BOMBAY.

BY REV. E. CUNNINGHAM.

Nine years ago this day, the writer, with nine other missionaries, landed from the "good," but very slow, steamship "Nemesis," at the Apollo Bunder, Bombay. Bombay has probably forgotten that day, but I have not. The fort and esplanade seemed a paradise, and even a hotel, a palace, after more than forty days of cabined discomfort on steamship from Liverpool. Revs. Harding and Hazen, of the American Board, gave us kindly greetings and hospitality not soon to be forgotten. In the afternoon another American, whom I had never before seen but of whose work I had heard much—Rev. William Taylor—called on me. In the evening of the same day we heard him preach in the hall of the Free Church College. After the services ended we were introduced to a fourth American, Rev. Mr. Bowen, editor of the *Bombay Guardian*, and well known in all missionary circles in India for his piety and self-sacrificing missionary labor. He was sent out to India by the American Board, but had for many years drawn no salary or support from any source.

Rev. W. J. Gladwin and myself subsequently called on Brother Tay-

lor. We found him the guest of Rev. Dhanjibhai Nowroji, a Parsee convert of the Free Church of Scotland, but occupying rooms in a very large fine house belonging to a native gentleman then absent from Bombay. I inferred that he was a Hindoo, for there was a Hindoo temple on the premises, near the house. We found Mr. Taylor in the midst of a sermon on "Witnessing," which, with variations, we heard him preach three times that day. Whitefield, it is said, did his best with a sermon the fourteenth time. I presume Taylor does, as his third was much better than his first. He was then preaching at different places, in churches, halls and private houses, and with very moderate results. He impressed me as a man of mighty faith. His confidence that men would yield to the truth, seemed sometimes almost like indifference to their yielding now. He was very plain and bold. There were few ifs and buts in his sermons. He had a way of stating great truths as exactly as formulas, and as weighty as masses of granite. He was very practical, full of argument and illustration touching the intellect, and flowing over in tender song and anecdote touching the heart. He was very dramatic in his account of Scripture events, and familiar almost to irreverence with Scripture characters. There seemed to be little of what is termed "unction" in his preaching, but he had stern business with men's consciences. He had the air of a kindly conqueror. He was very diligent in house visitation and personal intercourse with unconverted people, and did it, I was told, with great tact and success. He encouraged Christians of both sexes to public witness to Christ's power to save from sin. The novelty, and, to many, the seeming immodesty, of such testimony, produced a profound impression, which the Spirit used for great good. His personal relations with missionaries were very pleasant, but I was told that he sometimes handled their methods in a manner at once original, characteristic, and considering their Indian experience and his, audacious.

Brother Taylor had been through all North India, preaching with great effect in many cities; but he was the only resident Methodist in Bombay when we arrived there. Nay, more, in all that vast stretch of country between Kurrachee in the west, Roorkee in the north, Rangoon in the east, and Bangalore in the south—the territory of the present South India Conference—there was not a single class or member of the Methodist Episcopal Church. The work of the India—now North India—Conference had been carried on with good success for fourteen years in four provinces east of the Ganges, and had just stepped over that sacred stream into Cawnpore city. Brother Taylor was alone, and ought to have been assisted by one of the young men of our party, for one year at least; but our work had been marked out for us, and so, after four days, we went on, leaving him preaching without church, class, or member.

In January last, sick with malarial fever, and worn by thirty-six hours' continuous travel by rail, I, with my family, again entered Bombay. Rev. I. Row, a minister of the M. E. Church, met me at the depot. The Lord sent him from England to one of the hardest circuits of the East Maine Conference, thence to the Boston Theological Seminary, and thence by means, as he said, of a letter which I wrote from Naini Tal to the *HERALD*, to India. He had procured entertainment for myself and family, secured my passage to Naples, received my luggage from Moradabad, and continued, during my ten days' stay, to do me every kindness possible. I soon found that he was not the only Methodist minister in Bombay; there were four more, resident and preaching, in the city and vicinity. One of these was Brother Bowen, whom I met on my first visit. Another was Brother Gladwin, with whom, eight years before, I had called on Brother Taylor. He was editor of the *India Methodist Watchman*, and agent of the India Methodist Book Concern, with as large a capital stock as the New York house had when it was opened. I found classes and churches, and a new edifice worth from fifteen to

twenty thousand dollars almost ready for dedication. I found a South India Conference of thirty-eight members, whose statistical report gives almost 2,000 church members, of whom 240 are natives and 50 local preachers; together with 2,300 Sunday-school children. Last year they raised about \$50,000 for the support of the ministry and church benevolences. There were in the Conference nineteen church edifices, worth \$140,000, and six parsonages, worth \$14,000. There were boarding-schools for boys and girls, an orphanage for native boys and girls, a seamen's work, and a particularly interesting work among inebriates. This work had been accomplished in eight years, chiefly among Europeans and Eurasians, and with so little pecuniary aid from abroad that it might justly be called self-supporting.

Brother Taylor's first home in a Hindoo's house, beside a Hindoo, was prophetic that his work will yet take in the Hindoos. As a step towards fulfillment, at the last session of the South India Conference five men received appointments to purely vernacular mission work. There are missions to the natives of India which have not gained 240 members in eight years; but perhaps they have not had, as Brother Taylor had, the aid of the preliminary teaching and preaching of wise, learned and faithful missionaries in the vernacular. This evangelist, in some of his public utterances and writings, has done but scant justice to such help. The true statement of the case is, that without such aid his labors among non-Christians would have been fruitless. Doubtless, not as much has been accomplished among non-Christian natives as was expected by Brother Taylor, but his critics are too hasty when they assert that natives cannot be reached by native preaching in English to Europeans. The thing has often been done; and, to mention a single instance, the missionary success of Henry Martyn was achieved while most faithfully performing all the duties of a station chaplain to Europeans. Of course, it is best for a man to give his whole time to one work. It is both false and foolish to say that "English work" does not assist "native work."

As long as the English language and race are dominant in India, a strong church there must have "English work." The only way native work can possibly suffer, is by withdrawing from it men and money for the support of "English work." This the South India Conference does not propose to do. I think the work in South India would be strengthened, and the Methodist of India made much more aggressive, by liberal contributions from America for the support of educational work, provided, of course, that such funds were not withheld from work already depending upon them. To say that no money should be given to "English work" in India because it is English, is just as reasonable as to say that none should be given to English work in the United States. To say that because the South India Conference is self-supporting, therefore the North India Conference should receive much less or no money, is simply to ignore the difference in the main work done by each and to encourage parsimony at home. To say that missionaries to India violate their promises and break faith with home boards by preaching in English, is to make a distinction in men that Christ did not make in the great commission, but which Peter did make until taught better by the vision.

The merit of Brother Taylor's work is, that he saw that an indigenous, self-supporting church could be built up among nominal Christians in India. It was no small thing to see that, where the idea is almost universal that the government or missionary societies must support Christian churches and schools. He might not have seen it so sharply, had he been sent to ordinary mission work among natives only. The progressive native Christians who talk of forming an Indian church untrammelled by western creeds or forms of church government, have not yet advanced so far as to wish it to be unaided by Western money; nor has Gavazzi, the eloquent apostle of the Free Church of Italy. William Taylor saw that men could be sent who

would make the sacrifice to preach, and others could be found who would make the sacrifice to pay; he brought them together, and behold! an indigenous, self-supporting church. Some of those who invited him to India, with hands full of native work, thought and said it could be done.

He did it! Call it "Pauline," or "Taylorine"—it was a grand work, before which all adverse criticism on "crude men," "new methods," "injurious passages in his books," etc., is mere childish babble. The influence of such a movement in developing moral and social self-reliance, to say nothing of the spiritual results of such a church amid such a people, is incalculably good. All India now sees how the financial difficulties of disestablishment can be cleared up when it shall come, as it must inevitably. Poor native churches are shown the normal Christian church regulation—have a pastor of your own, and pay him yourselves. William Taylor pioneered "revival work" in India. He has been followed by English, Scotch and American evangelists, and Christian teachers of every kind, from Prof. Seelye and Joseph Cook to Mr. Somerville and Mrs. Amanda Smith. None has left such a mark as he; for none has committed the imperfect work of the evangelist to the experience, energy and piety of Thoburn of Calcutta, Bowen of Bombay, and the brethren associated with them in labor.

If I visit Bombay next December, as I hope to do, I will write you of my third visit.

Belfast, Dec. 14, 1880.

CINCINNATI LETTER.

Since our last to you we have made a flying visit to St. Louis. The Ohio and Mississippi Railroad makes very fast time between these two points, doing three hundred and forty miles in about ten hours; and the colored porter on the sleeping car can make and keep a fire to correspond. We never came so near being roasted in our life. The sleeping car was new and elegant, and perfect in its appointments, and we have no doubt the porter thought he had an elegant fire. We have all sympathy for the colored brother, but when they make us president of a car company, we shall put a ban on colored porters. They can stand entirely too much heat to suit ordinary mortals.

It is curious to contrast the different civilizations of these two cities, for different they are, although there is a manifest likeness in many things. They are very much as two brothers whose relationship cannot be mistaken, yet who seem to have little in common. Cincinnati has an air flavor; St. Louis smacks of the game with which its markets abound. In Cincinnati you can read a book and feel yourself in harmony with the genius of the place; in St. Louis you want to get outside of a mule, do something, or go somewhere. The one has more of a Southern coloring; the other favors the great West from which it draws its sustenance. We have never seen two cities in which likeness and unlikeness lay so closely side by side.

One thing particularly struck us in St. Louis, and that is the number of drinking-saloons on every hand. Somebody told us there was one to every twelve inhabitants, which is an extraordinary proportion. Most of them are small, and certainly not inviting on the exterior, and deal, we take it, more in spirits than in beer; although the Germans, of which there is a large element, drink chiefly the latter. But there is a constant influx of visitors—gaunt, eager-eyed men, wearing broad-brimmed felt hats and heavy boots with trousers tucked in—to whom beer would seem insipid. It should be recollected in speaking of the wickedness of these western cities, that it springs in the main from their visitors, and not from their own inhabitants; for wicked they certainly are, and in a way that would shock an eastern mind. Beyond the evangelical portion of the people there is no idea of the Sabbath except as a day of recreation; and this disregard of God's day has brought with it all the evils that follow in its train.

We went into the editorial sanctum of the *Central*, on Monday morning,

and found Dr. Fry up to his eyes in work, preparing those editorial notes which have long been a feature in his paper. The preachers were dropping in, talking of a meeting to be held by the Evangelical Association of St. Louis, on the enforcement of the Sunday laws. There are laws enough; the trouble is, to get them executed. Nothing came of it but the agitation, which may do good in the end. We have alluded to the large German population. There is nothing it is so jealous of as priestly interference, and in its ignorance confounds the American minister of the Gospel with the home priest. There is a comic journal published in New York, of German conception and birth, and conducted with considerable ability. Its cartoons on the political world are often sharp and clear. Those on religious matters are utterly blasphemous. Its special point of attack is the ministers of the various churches. We are told its circulation in St. Louis is enormous, and the basis of it is this ministerial abuse. When it pictures a camp-meeting as a scene of license and debauchery, these Germans believe it to be little less than a daguerotype. So there is a great deal of force in the remark of one of the speakers, that this movement for the enforcement of the Sunday laws ought to come, not from the ministry, but from the laity. When it is understood by these people that the Sunday laws have nothing to do, so far as the State is concerned, with religion, but are in the interest of the temporal welfare of every citizen, they may assist in their enforcement.

St. Louis is a stirring city, and seems full of the spirit of the great river on which it lies. Business is everywhere, and everything yields to it. Its buildings show little architectural beauty; they have been built, solidly enough, solely with an eye to utility, and are mostly huge square blocks, which are ugly enough. The streets are thronged with an eager multitude, and from the amount of shopping done at Christmas-tide everybody would seem to have enough and to spare. To a casual observer there appears no aim but making money. But underlying this, there is a great deal of earnest Christian work, in which, in common with other evangelical churches, the two Methodisms—our own and the Church South—work side by side. There is so much to be done, the need is so pressing, that there is no room for small bickerings, bitter as the contest once was. Of course they will conquer in the end; but we left it with the feeling that this young giant was face to face with the problem of the age.

There is something of the same conflict going on in this city, though it takes a little different form. Western journalism runs on a low plane. Indeed, we know of one gentleman, a pronounced German rationalist, who will not allow a daily paper to come into his house. There are exceptions, though all, more or less, are afflicted with the taint; but the evil is so glaring, that even they cannot shut their eyes to it. So last week the *Gazette* of this city published an *exposé* of the Sunday theatres—and one in particular—and called for their suppression. Not that it was anything new; it was impossible to be ignorant of it. But it stirred the people up to some sort of action. A prominent layman of our own church called upon the mayor to know if these places were licensed—much, it would appear, to that worthy's discomfort. Taking advantage of the agitation, both the Methodist and Presbyterian Preachers' Meetings laid aside the subjects proposed for consideration, and discussed the situation. Already there are some fruits; and one theatre, at least, has publicly promised a modified reform.

The week of prayer was observed by a union daily service of the Methodist churches of this and the neighboring cities at Trinity Church, of which Rev. Mr. Bushong is pastor. There can be no possible complaint of the dignitaries of the church in this section. Bishop Wiley is foremost in every good work, and preached the opening sermon. He was followed successively by the presiding elders of the eastern and western districts. Dr. Joyce (of St. Paul's), Ridgway and Watson concluded a week of earnest work. Indeed, the co-operation of all the ministers is especially to be marked, and is in itself a presage of success.

CLARK.

Miscellaneous.

THE STATUS OF METHODISM IN BOSTON AND VICINITY.

BY REV. D. DORCHESTER, D. D.

In order that we may understand the status of Methodism in Boston, we must examine it in the several sections of the city, and in the suburban district also, for the whole territory ten miles around is essentially Boston, and the Methodist churches, within this radius, have been founded and fed by Boston Methodism.

First of all, let us look at Boston proper—the peninsular district of old Boston—leaving out East and South Boston, which are comparatively new. This is the most unfavorable section for us to examine; and there are just such old sections in all the large cities. We will call this section, Boston proper.

The Methodist Episcopal Church in Boston proper presents the following figures in the different periods of her history:—

Year	Members	Increase
1800	72	—
1810	330	258
1820	619	289
1830	921	302
1840	1,268	347
1850	1,268	(dec.) 43
1860	1,268	(dec.) 30
1870	1,268	(dec.) 30
1880	1,268	(dec.) 30

The period of most rapid growth was from 1830 to 1840, when the gain was 880. In no other decade was the increase more than 300. From 1820 to 1830 it was only 69. There were two periods of decrease—from 1840 to 1850, a decline of 43; and 1870 to 1880, a decline of 567.

From 1820 to 1850, is the period that has been highly extolled. But it seems that the Methodist churches were not uniformly prosperous then.

The preachers in Boston, in the earlier of these decades (1820-1830) were among the ablest and most effective: David Kilburn, Benj. R. Hoyt, Ephraim Wiley, Elijah Hedding, John Lindsey, Isaac Bonney, S. W. Wilson, Timothy Merritt, Joseph A. Merrill, J. N. Maffitt, Stephen Martindale, etc.; and yet, at the end of ten years, they reported an increase of only 69 members, in a city which had a population of 61,392, and whose population increased nearly 20,000 in the same ten years.

As I desire to reproduce the old times as nearly as I can, and show how they struggled with alternations of progress and decline, I will give the numbers, year by year, in that decade: 1820, 619; '21, 500; '22, 680; '23, 628; '24, 638; '25, 641; '26, 628; '27, 645; '28, 766 (Maffitt in Alley); '29, 718; '30, 688. The increase to 766, in 1827 and 8, was under Rev. J. N. Maffitt's pastorate, at the North End. It was followed by a decline the next two years. From 1830 to 1840 was a prosperous period—three times as prosperous as any other decade, with an increase of 880 members. But the next decade (1840-1850) was one of decline, decrease 43; and now we have just closed another decade (1870-1880) of decline.

In East and South Boston the Church has gained in every decade:

Year	Members	Increase
1840	106	106
1850	231	125
1860	660	429
1870	1,339	679
1880	1,454	115

The most serious fact yet discovered, is that in the last ten years, in Boston proper, there has been a decrease of 567 members. Let us follow our inquiries, and ascertain where the decline was: Tremont Street Church decreased 22; Church Street, or People's Church, 17; Washington Street Church disappeared, loss 113; total, in South End, 152, leaving 415. Hanover Street and Temple Street, reckoning both together, lost 252; Bromfield Street, 144; Revere Street, 19; total, 415. One large church—Hanover Street—which often numbered about 400 members, has disappeared.

NORTH END.

We have now reached a point where we need to contract our lines, and consider a still smaller territorial section of the city. Beginning with the water, east of the B. & A. Railroad depot, and running a line up Beach Street and Boylston Street, to Tremont Street, then along Tremont Street to Scollay's Square, then down to Bowdoin Square, then down Cambridge Street to the water—call all the northeasterly part included in these lines, the North End. In 1840, we had within this territory the Bromfield Street, the Bennett Street, and the North Russell Street Churches, with 1,800 members. Since then we have had: 1840, 1,800; 1850, 1,195; 1860, 1,230; 1870, 912; 1880, 376. We now have here the Bromfield Street Church, and one small mission, and a preacher who officiates in the Mariners' Church.

Thus far, in our examination, we find evidences of decline, except in

East and South Boston; and even in these sections the growth has been less in the last decade than in former decades.

Let us now turn to a larger field, which we will call New Boston—the districts of Roxbury, West Roxbury, Dorchester, Brighton and Charlestown.

DISTRICTS.	1850.	1870.	1880.
Charlestown.	290	660	731
Roxbury and West Roxbury.	168	603	769
Dorchester.	168	259	422
Brighton.	—	—	49
Total.	626	1,522	2,021

In this new territory, Methodism gained 751 members in the twenty years from 1850 to 1870; and in the last ten years, 949. We nearly quadrupled in membership, in thirty years, in the new districts.

PRESENT BOSTON.

Taking the present limits of Boston, and extending our calculations over the same territory, in 1850 and 1870, we have the following exhibit of members:—

Year	Members	Increase
1850	2,465	—
1870	4,316	1,851
1880	5,230	914
INCREASE, etc.	—	—
1850-60	2,770	1,095
1870-80	474	(dec.) 475

The gain in the new districts since 1870 has made up for the loss in old Boston, and 474 more—clear gain.

[To be concluded.]

SUNDAY SERVICES AND BIBLE STUDY.

BY REV. D. H. ELA, D. D.

In the larger towns of New England the old-time Sunday afternoon preaching service is being gradually given up. Another ten years will, if the progress of change continues as in the past decade, leave scarcely any afternoon services in city or village. Many churches have made the change, and many ministers, too, with reluctance, and not without serious apprehension of evil effect upon Sabbath observance in general. The reasons pleaded for the change have not always been altogether relevant. Among these are the plea that one sermon is better than two, or that the mind can retain more, and more clearly, the thought of a single discourse than the mingled thoughts of two. This assumes that the mass of hearers, do, or ought to, grasp and retain the line of thought of the discourses they hear, and mentally rehearse, examine, analyze and improve upon the sermons. Now, however desirable this may be, it is true that very few are able to do so, and still fewer will so discipline themselves. It remains, therefore, that the chief advantage of the public service for the great majority is the religious influence which pervades the hour. And this is the more true because the sermon is only a fraction of the service. The Scripture lessons, the prayers and singing all have a share in producing the fruitage of spiritual power.

In the changes of service which are taking place, is another not less significant, and perhaps not less important, viz., the study of the Bible in a new sense. The Sunday-school has undergone a transformation even greater than the preaching service. Thirty years ago we committed verses to memory and recited them to our pious teachers. Perhaps it would be well if that practice were more largely observed to-day. Now, we have international lessons, with aids of all sorts—geographical, chronological, historical, archaeological, etc. It is one of the chief advantages of the international lessons—an advantage which may itself be abused and so made a curse—that it secures such abundant helps for the student of the Bible. It well-nigh undertakes to do his thinking for him. But it is true that the study of the Bible is taken up now in a way before unknown, beyond the scholarly few. Necessarily the study must be different. The side-lights of science and of history, and the foot-lights of archaeology are thrown upon the sacred Book. Nor is this dangerous, if the skylight of spiritual life illuminate the page. Many of our churches have their large evening Bible classes, and not a few pastors find this the most stimulating and inspiring service of the week, to which they give the most careful preparation, in which they find the keenest spirit of inquiry and the clearest and most forceful thought; and, not least profitable, the sharpest and almost only questioning or suggestion of unbelief.

One step further in this line of departure has been taken. In a number of places in New England, leading Sunday-school workers have united together to secure a special weekly Bible study. It may not be complimentary to the pastors of the churches, but it is true that such associations, formed in cities with from twenty

to fifty or more churches, have thought it necessary to go abroad to find suitable teachers. Are all these pastors ignorant of the Bible? Are they all inferior in knowledge, or aptness to teach, that they should thus be passed by?

But now, out of all these changes and improvements may there not, after all, come the suggestion of a better way? Would not the Sunday afternoon be a better time for the Bible study? Many people who would be glad to do so, cannot attend the evening class. These, in all cases exceptional, and in some cases sensational and necessarily ephemeral, as well as heterogeneous, Bible classes, would then be superseded by, or settled into, a regular church service, in which the pastor could be the instructor and teacher of his flock in the truths of the Bible. This style of work would counteract the tendency of the pulpit to essay preaching, or to sensational themes or manner. It would meet the demand for something of solid instruction from the pulpit. Many a pastor who has given faithful labor to pulpit preparation, who has studied Sunday-school workings and results, who has studied the people as they are, and the Bible with all the light, old and new, that has been thrown upon it, has longed for such an opportunity to instruct his people in the knowledge of the Word of God.

CHANCELLOR CROSBY'S LECTURE.

BY REV. D. C. BABCOCK.

I am not one of those who regret that Dr. Crosby has given his views of the temperance question in the Boston Monday lecture course. I have no sympathy with repressing utterance on mooted questions. But I am disappointed. I had looked for a more able effort. He has, undoubtedly, done his best, and as well as any one can, on his bases, but there is not a point that is not fully met, in current literature, by men as learned, able and pious as Dr. C., and who have probably given far more study to the questions involved.

The great middle class, who know a good thing when they see it, even though they could not produce it, will vote it a "weak defense of a bad case." The Doctor has given us, in neat, well-rounded sentences, a large number of strong assertions. There is but little of argument, except what is directed against views that well-informed temperance people do not hold. He deals a heavy blow at what he calls "a very weak wing," because they stand just where he can hit them hard. Let us note a few points:—

1. "The object of temperance societies is to prevent drunkenness." More than that, sir! To prevent the traffic in, and use of, those beverages that make people drunk. Drunkenness is but one phase of the drink curse. It is the grossest phase, but it is a question whether it is the worst. If it is bad, so are the causes that produce it. The cause and the effect are alike in their nature.

2. There is hardly the pretense at argument on "the prudential question," but nearly two columns of very interesting assertions about the misuse of the word "temperance," the "distortion of Scripture," and the pushing out, as truth, of a "fable about unfermented wine." His attempt to count out religion and conscience from the drink habit, will not be well received. Pious wine-bibbers, thank God, are few and scattered in our time and clime, and it will take more than one *Divinitatis Doctor* to make even wine-bibbing sinners see how prayer and lager can pass the same lips without dispute.

3. The Doctor's idea of "temperance" is peculiar. It might elevate a bar-room, but it would debase a common school-room. Everybody knows, or ought to, that temperance is a moral virtue having a wide application; that, applied to diet, it is the proper use of things good for food and drink, and not the moderate use of poisons; that as to bad things the law of temperance requires abstinence, as emphatically as it does moderation, in the use of what is good. That is neither Latin nor Greek, but it will impress most people as good common sense.

4. The Doctor says: "No unbiased reader can for a moment doubt that wine as referred to in the Bible, is an intoxicating drink." Some of it was, and some of it was not; and it is just so now. I have some in my cellar that Dr. C. may test, and I will give him \$10 a drop for all the alcohol he can extract. He would call it "must;" but what is "must," or "stump?" "Wine, pressed from the grape, but not fermented." So says Webster, and all other lexicons, Greek, Latin and English. If Dr. Crosby is right on this phase of the question, then indeed is this a

"fatal blow to the total abstinence system." But his narrow application of the generic word "wine" is the only basis he has for such a theory, and we hurl back on him, and those who hold with him, the charge of "violent wresting of the Scriptures."

5. "The spirit of intimidation." The idea that temperance radicals have "mobbed down independent thought," is, as a girl of the period would phrase it, "too funny for anything." Ye temperance folks, fresh courage take! You are more of a power than you supposed. But the Doctor does not make a "charge of purposed falsehood on any of the total abstinence leaders." It is through ignorance ye do it! Don't forget that. All these years from 1836 you have been in error! You haven't been much believed, but men have been cowed by your "overwhelming dash."

Now, says the good Doctor, "I carry the war into Africa." To that I say, "Amen!" That is far better than do those who, instead of being "mobbed down," have always been down, and do not care enough about the question to get up and look into it. I have more admiration for the doughty Doctor than for them. This whining around, "I can't work for temperance because I don't believe in the methods," when everybody knows it is the thing itself that they don't believe in, is nauseating. Give us a square, open enemy rather than a man who "don't know about this question," or than one who takes Dr. Crosby's premises and then tries to repudiate their legitimate conclusions. That plan gets them into trouble.

6. I oppose alcohol in fermented as well as distilled beverages, because it is bad. All this talk about its being poisonous in large doses but not in small, and being one thing in fermented beverages and something else in distilled liquors, is nonsense. It is produced by fermentation, and only educed by the distillery. Every tyro in chemistry knows that ethylic alcohol is composed of exact quantities of hydrogen, carbon and oxygen, and is everywhere the same. Dr. Crosby's references to Drs. Parkes and Bins are evidently taken from an article in *Harper's Monthly*, of October, 1879, entitled, "The State of the Alcohol Question." The article is anonymous, and may have been furnished by the liquor interest. It is surely in the interest of beer dealers. But so far as the doctors are quoted in that article, their voice is for alcohol as a medicine, and not at all in cases of health. It is the writer of the article in *Harper's*, not the doctors named, who commends wine and beer as beverages. I have been told that the words quoted by Dr. Crosby as from Dr. Parkes, are quoted by Dr. Parkes in his work, and not with approval. (I haven't the work at hand and cannot say.) Be that as it may, Dr. Richardson's Cantar lectures, and his utterances on the medical question, with those of Dr. James Edmunds, Sir Henry Thomson, Dr. N. L. Davis, Dr. Smith of Baltimore—"the Emperor"—and the International Medical Congress of 1876, in Philadelphia, are more than an answer to these "remarks" of Chancellor Crosby.

7. The tirade against those who do not believe the Bible gives any one the divine right to drink intoxicating wine, need not disturb anybody. Moses Stuart, William Patton, Eliphaz Nott, Taylor Lewis, F. R. Lees, Dr. Samson, and others have shown us how to study the Bible-wine question and how to judge between the opposing views. These books are not stills for us to walk with, but it will be time enough to "try again" when they have been answered.

This "calm view," more because of the man than the speech, may hurt some "young bloods," and hasten the downfall of some bar-room loungers; but there are compensations for the injury. We see in such a talk from such a man the need of work, and the character of the work needed. It shows what the issues are, and ought to open the eyes of those who say: "I don't care what kind of wine Jesus made in His day and land." We ought to care, for if He did what Dr. C. charges, then I cannot avoid the conclusion that confronted the total abstinence movement in 1836, viz.: "This doctrine casts odium on the character and example of our blessed Lord."

I rejoice that the days of ranting are gone, and that brains are again in demand. I have to say, in closing, Thank you, Dr. Crosby! We now know just where you are. Let others speak out as plainly—stand somewhere in this great war!

Nothing is ever done beautifully which is done in rivalry, nor nobly, which is done in pride.—*Ruskin.*

Correspondence.

FROM WASHINGTON.

This city has experienced lately some of the coldest weather south of Greenland. Such heavy snow, dreary days, dangerous walking, and hard times for the poor, have not been known for the oldest inhabitants. For several days, about a week ago, the thermometer ranged from 5 degrees to 15 degrees below zero, and that, accompanied with falling snows and piercing winds, has acclimated us to live in Canada, or some place near to the North Pole! All parts of the city are still covered with snow, and while many enjoy sleighing and skating, the walking continues to be dangerous, and many falls and broken bones are reported. In fact, the author of "Beautiful Snow" is no longer popular here, and were he (or she) to visit us, we would be tempted to leave him out in the cold long enough to repent of his false statements about "snow." Every part of the Potomac River has been frozen for weeks, from Georgetown to the Chesapeake, and all navigation is suspended. Plumbers have been kept busy trying to keep the houses supplied with water, as nearly all the water pipes have been and are still frozen.

It is generally known throughout Methodism that Metropolitan Church has been burdened with a heavy debt, which it has never been able to liquidate. It is a very elegant and substantial sanctuary, scarcely equalled in this city, and possibly not excelled in Methodism. It was dedicated twelve years ago next March, under circumstances most favorable. General Grant was inaugurated President at the time, and was a regular attendant at its services during his two terms. The Baltimore Conference was held at Foundry Church, and the able and eloquent Dr. J. P. Newman was transferred from New Orleans to become its pastor. Bishop Simpson preached on the dedication day, upon Ezekiel's vision of the water flowing from the Temple. Dr. W. Morley Puncheon came from Canada and preached on the same day; and in the evening the late Dr. Thos. M. Eddy was the speaker. For one-half of those twelve years Dr. Newman served the church; Dr. Eddy was its pastor when elected as Missionary Secretary. Drs. O. H. Tiffany and H. R. Naylor succeeded him in the pastorate till last March, when Rev. R. N. Baer became its pastor. Metropolitan Church has had difficulties to overcome. It was to be a national church, in the national capital, and for the good of national Methodism. Hence, there would naturally be some local feeling of prejudice, as many of the wealthier members of other city churches would go to it. During the administration of General Grant, and while Dr. Newman was pastor, this church was in every way the leading one in the city, as hundreds would visit the church where the President and family regularly attended. Besides this, many leading officials and senators were Methodists, and used regularly to attend. But, owing to the costliness of the church, the amount of money to pay for it was never all raised.

When President Hayes came, he and his family went to Foundry Church, where they have been regular attendants; and Foundry, instead of Metropolitan, became the attraction. But the debt on Metropolitan has not been wiped out, and while its noble members have done well, they have been unable to pay \$40,000—just the amount of indebtedness on it to-day. The bishops urged last year that a connectional effort be made in its behalf, but the plan did not succeed. At last they started a scheme that promises to result in victory: If the church can raise \$15,000, the bishops will see that the other \$25,000 are raised in other quarters. The proposal was accepted, and last Sunday (when churches generally might as well have been closed, owing to the storm) Bishop Andrews preached at 11 o'clock, after which \$12,400 were raised; and at night Bishop Simpson preached, and \$1,800 more were raised, making the amount \$14,000. One thousand dollars are still to be raised, but as hundreds could not get out Sunday night, there will be no difficulty in raising that sum. Thus the conditions have virtually been fulfilled, and Metropolitan considers itself out of debt! Its members are all delighted and greatly encouraged. It seems that leading Methodists in New York, Philadelphia, and other cities, will subscribe liberally, and Chaplain McCabe is also to take an active part in carrying out the bishops' promises.

The Pastors' Union, which was started in September last, composed of Protestant evangelical ministers, has been holding weekly meetings, and devising means to check the drink traffic. The city is governed by three commissioners, who woefully neglect their duty in the licensing of liquor-sellers. Last Sunday afternoon a mass meeting was held in Lincoln Hall, when the commissioners were charged with the most criminal neglect. A report of the labors of the pastors for three months was read, and endorsed by the audience. A committee was appointed to wait upon and present this report to the President, and ask for the removal of the commissioners. The committee is composed of pastors of leading denominations. All the temperance organizations are co-operating. A local option alliance has also been formed, and Congress is going to be petitioned for local prohibition.

Jan. 17, 1881.

R. R.

FROM WASHINGTON (2).

The intense cold came upon us so early and so suddenly, that much suffering was endured by the poor, before relief could be organized; but the people of Washington came to the rescue with a bountiful generosity rarely surpassed under similar circumstances and in so short a time. Hearts were made large, though the majority of purses are very small, and most of them in a chronic state of emptiness. Within the

space of six days, the donations amounted to \$6,000. Our venerable philanthropist, W. W. Corcoran, esq., gave \$500; Sir Edward Thornton, \$100; other citizens, \$25 and \$50 each. Three hundred dollars were collected in twenty-five-cent donations; this plan was started by the editor of the Washington Post. This \$6,000 was a large sum for the time, when we remember that \$20,000 had just been subscribed for inauguration ceremonies. Some power must bless the loaves and fishes here, and the multitudes, both saints and sinners, are fed. On Tuesday, the 4th inst., a large amount was spent on a sleighing carnival, the scenes of which would have made the most sober Christian laugh heartily, and I do not know that it would have been wicked either. "Santa Claus," "Heavenly Chimes," "Indian Chief," "Bo Peep," "Buttercup," "Capt. Kidd," "Punch and Judy," with many other characters, were well represented. A cradle on runners, with a baby in it, drawn by a goat, was in the line. President Hayes, President-elect Garfield, Gen. Sherman, and Hon. B. F. Butler were so well caricatured that intimate friends could hardly believe the fraud. The avenue was lined on both sides, eight and ten deep, with people, notwithstanding a fast drizzling rain, the throng cheering and making a first-class babel.

Congress is again in session. This morning the Commerce committee in the House will listen to an argument in favor of a reasonable appropriation to reclaim the flats on the Potomac on the south and west of Washington. The accomplishment of this measure is of great importance in a sanitary point of view, as well as of incalculable interest to our commerce. By the filling-in of these flats and forming a good harbor, our national capital will become a fine commercial city.

L. E. D.

Our Book Table.

We have spoken a number of times of the great work of Robert Young, LL. D., of Edinburgh, which he styles the "outcome of a forty-years' life-labor"—his *SACRAMENTAL COVENANTS*. Two editions have been published in this country, one on cheap paper, in very fine type, an American reprint, and the other an authorized and revised edition, published from the English stereotype plates. We have also given the earnest appeal of the author to a high-minded public to regard, in a measure, his rights in a work which has cost him so much time, study and money. His authorized, revised and corrected American edition is published by I. K. Funk & Co., of New York. It contains his latest emendations, which have been numerous and important, is published on good paper, in clear type, and is well bound. It is sold for \$4.00 in cloth, and can be had of J. P. Magee. We need speak no further of the work itself. It contains, in the Hebrew, Greek and English, a full concordance of the Bible—all the parallel passages, the meaning of the words, etc. It is dictionary, commentary and concordance, all in one, and will be hereafter indispensable for the desk of the Bible student.

The latest volume in the series of the English and Foreign Philosophical Library, republished in this country, in a very neat form, by Houghton, Mifflin & Co., is *CHRISTIAN BURTON: A Volume of Sketches, Historical, Descriptive and Critical*, by Joseph Edkins, D. D. Dr. Edkins is the author of a previous valuable and well-received work upon "Religion in China," published in the same series. The present volume—of 111 pages—contains a complete view of the origin of this form of religious faith, with the life of its author, his early preaching, his travels, his astonishing success in propagating his doctrines, his moral discourses and death; with the story of the perpetration of his system by his successors, its introduction into China, its schools, its moral system, its science, its literature, and its philosophy. The volume also contains catalogues of books which illustrate its different features. Dr. Edkins does not by any means accept Dr. Draper's despairing views as to the intellectual and moral impotence of these aged populations, and the hopelessness of the expectation of their acceptance of Christianity. He speaks from experience, and the American philosopher from an *a priori* theory. The book is interesting, reliable and instructive. As the present field of most hopeful missionary labor, as a people just awakening to an apprehension of the value of Western civilization, and beginning, with no little vigor and earnestness, to avail themselves of its progress, its modes and its inventions, and also of its learning and literature, every such volume of carefully-gathered facts becomes a valuable aid to the Christian teacher and statesman. It forms another important addition to our rapidly-growing missionary library, and will be welcomed by pastors seeking to give intelligent views of foreign fields to their inquiring members.

In a very neat duodecimo of 335 pages, Howard Gannett publishes a volume of sermons of Rev. A. J. Gordon, D. D. They are presented without preface or introduction, and are evidently selected from those prepared for his regular ministry by their able and devout author. The volume is entitled, *GRACE AND GLORY: Sermons for the Life that now is, and that which is to come*. There are twenty of them; the great proportion of them direct presentations of Christ in His various offices and promises. The style is plain, with very few figures or illustrations, but eminently spiritual and Scriptural, and always pointed and impressive. There is very little that would remind the Christian reader that the preacher is a Baptist; much, that he is a devoted servant of Christ. The attractive volume is a real addition to our library of devotional sermons.

Houghton, Mifflin & Co. publish a beautiful edition of the collected poems of Mrs. Dinah Maria Mulock Craik, better known as "the Author of John Halifax, Gentleman." The volume makes a stout 16mo of over 500 pages. It is entitled, *THIRTY YEARS: Being Poems New and Old*. They have been collected from periodical contributions, some long wandering about, apparently parentless, in the public press. The volume is prettily dedicated to her husband. The poems are all short, of every variety of style, sober and playful, devout, songs of childhood, of nature, and of discipline. They vary as much in merit. Some are full of pathos, and others were evidently thrown off on the inspiration of the moment, and survive through the reputation of the writer.

The volume we have heretofore announced, by Rev. E. Davies—*THE BOY PREACHER: The Life and Labors of Rev. Thomas Harrison*—is out, making a duodecimo of 232 pages, and sold by J. P. Magee for \$1.00. The volume, after giving a short account of the early life and training of its subject, is devoted chiefly to the preservation of the descriptions in the public press and by different writers, of the remarkable revivals which have attended the labors of our young brother in Baltimore, Washington, Philadelphia, Brooklyn and other places. The compiler discusses the office and value of evangelists as a special agency, and gives suggestions as to the conduct of revivals and the efficiency of the preacher. The book cannot be read without awakening much thought and emotion. Every one must feel that these marvelous religious movements are not by human might, nor by power, but by the Spirit of God.

Phillips & Hunt publish *TALES FROM THE NORSE GRAMMOTHE* (The Elder Edda), by Augusta Larned. The same writer prepared, a year or two since, a very interesting volume upon Grecian Mythology. This work embodies the myths of Northern Europe, the literature of which is beginning to be a very attractive study in higher seminaries. This volume will be a pleasant introduction to a more thorough study, and awaken interest in young readers to look into the literature of the ancestors of our English fathers. It shows them very vividly what Christianity has done for us.

From the same publishers, and from the pen of our esteemed correspondent, Rev. Dr. Lewis R. Dunn, we have *THE ANGELS OF GOD*, a 16mo volume of 295 pages, giving, in a happy arrangement, all the intimations of Holy Revelation in reference to these glorious celestial beings. The subject is an attractive and inspiring one, and is treated wisely, Scripturally, and often eloquently, in a series of fifteen chapters. The style, form, power, names, orders, office and revealed works, are here presented in a very impressive and judicious manner. The volume will be a delightful companion in hours of devotion and for Sabbath reading. Magee has the work.

N. Tibbals & Sons, New York, publish *THE BIBLE STUDENT'S COMPANION; or, Aids to Biblical Research*, by A. C. Morrow, with an introduction by Rev. James M. Buckley, D. D. By a series of questions and answers, a great variety of interesting and curious facts about the Bible and its contents are presented. The volume affords fine opportunities for preparing concert exercises, and for awakening general interest in searching the Scriptures, by occasional exercises led by the superintendent of the class. It must have been the result of much study and painstaking gatherings from many sources of Biblical information. It is gracefully introduced by the editor of the *Christian Advocate*, and is sold for \$1.50, sent by mail.

VIDA DEL REV. JUAN WESLEY, A. M., por Ricardo Watson, Mexico: Imprenta Metodista Episcopal, Gante 5, 1880. We have here presented to us, as the latest work of our Methodist mission press in Mexico, the *Life of John Wesley*, by Richard Watson, translated into most beautiful Spanish, and thus brought within the reach of more than forty-five millions of people who up to this time have almost no literature portraying the power of the Gospel as applied to the heart-experiences of living men. From the dedication we learn that the expense of the translation and publication of the work has been borne by the *St. John's Independent Methodist Church of Baltimore, Md.*, in the United States. The result may be beneficial to all the people who speak the Spanish language. And it is only an act of the simplest justice that the fact should be stated that the funds thus contributed were secured by the personal solicitation of Rev. Wm. Butler, D. D., when he visited the United States in 1876, during a temporary leave of absence from his work in Mexico. The mechanical part of the work is worthy of all praise, and reflects great credit upon the management of the mission press. The beautiful paper, the clear type, the broad margins, the ample space between the chapters, greatly contribute to the attractiveness of the volume.

Surely such books as this must do much good in this new dress in which they are clothed, and if our wealthy people could only see the facilities which are now presented for the enlightenment and conversion of the Mexicans, they would lavishly contribute of their means to spread the truths of the Gospel, as contained in this admirable volume among the benighted ones who have so long sat in darkness. A liberal donation could not better be applied than to provide for the circulation of the publications of our mission press among the people of Mexico.

W. F. MALLALIEU.

MR. EDITOR: Allow me, through the *HERALD*, to call the attention of my brethren to a modest little work, just from the press, entitled, *INGERSOLL AND INGERSOLLISM*, by Rev. G. W. Hughes, published by the Advocate Publishing House, St. Louis, Mo. It is a most admirable thing of its kind, and as well adapted as one can well conceive to the purpose intended. It is not exhaustive or profound, simply because the author knew better than to make it the best it is clear, crisp, concentrated and conclusive. Its sentences are like balls rattling the "bull's eye" of Ingersollism, many of them very quotable, but few space. The work of only 112 pages is in eleven chapters: 1. "Ingersoll on the Gods;" 2. 3. "Ignorance of the Gods;" 4. "The Character of God;" 5. "Mr. Ingersoll's Statement of Bible Doctrines, Caricatures;" 6. "Civilization of the Nineteenth Century the Child of Infidelity;" 7. "The Church a Persecutor;" 8. "Ingersoll on Miracles;" 9. "Effects of Ingersollism on Human Society;" 10. "Ingersoll on Future Punishment;" 11. "Ingersoll on Contradictions, Doubts, and Uncertainties." The book must be a blessing to all honest souls who read it. Our ministry do not need the book for themselves, but in almost any charge may be a few who are being poisoned by Ingersollism. Give them this book, brethren; put it in their hand yourself, with prayer, and I doubt not they will bless you for it forever. No sincere Ingersollism believer in Ingersoll after reading it. Send fifty cents to Brother Magee, or directly to St. Louis, and get the "little great book." It is just the kind of literature we need to circulate.

W. W. MARSH.

New Music. From Oliver Ditson & Co., Instrumental—Boccherini's March, by Fr. Suppé, arr. by Le Baron; Murmurs of the Surf Waltz (Valse Ravissant), by Albert Henry Fernald; Montrose Quickstep, comp. by H. E. Cogswell, arr. by Thos. A. Becker, jr.; Vocal—Meeting and Parting (Kommen und Scheiden), by Robert Schumann, Op. 30, No. 3 (1850), words by Lenau, translation by Chas. T. Brooks; You Shall Steer, music by Chas. Finatti, words by T. Ashe; Longing (Sehnsucht), by H. Hofmann, Op. 27, No. 5, English version by Laura M. Underwood; Songs that Words can Never Know, words by Mrs. Mary M. Smith, music by G. D. Wilson, Op. 109.

The Sunday School.

FIRST QUARTER, LESSON VI.

Sunday, February 9. Luke 2: 40-52.

BY REV. W. O. HOLWAY, U. S. M.

THE BOYHOOD OF JESUS.

I. Preliminary.

1. DATE: A. D. 8, in the month of April.

CONNECTION: In the twelve years' interval between this lesson and our last, only three events are recorded: 1. The visit of the Magi at Bethlehem; 2. The flight into Egypt; 3. The return, by divine direction, to Judea, and settlement in Nazareth, a Galilean town, about six miles northwest of Mt. Tabor.

II. Introduction.

How the Childhood of Nazareth could be a genuine child, and pass through successive stages of development, is a problem to flummox minds. We instinctively associate growth with imperfection of knowledge, and it seems to degrade our conception of the infinite perfections of our Lord and Saviour, to suppose that there was ever a moment, from His birth to His death, when He was not in the full possession of His superhuman faculties. It is incomprehensible to us that the Omnipotent could ever, for one moment, be less than omnipotent; and if omnipotent, the idea of growth in wisdom is necessarily excluded. Our only resort is to treat the whole subject as a sacred mystery, and accept in reverent faith what we cannot understand by reason. Our logic breaks down, the moment we attempt to analyze the nature and conditions of the Incarnation. The common explanation—that Jesus was endowed with a truly human soul as well as body, and that under these finite conditions growth was possible, and that His full divine consciousness was held in abeyance till He reached the stature of manhood, even if true, is by no means satisfying. The truth remains, that we cannot solve the problem of Christ's personality. "It is too high; we cannot attain unto it." Our own natures are full of mystery—infinitely more so than that of our Lord's. Let us try to "recognize our limitations." "A God comprehended would cease to be a God."

At the age of twelve, Jesus was carried by His parents to Jerusalem to attend the Passover. No record is left to us of the emotions with which He gazed, for the first time, upon the city where all the previous history of the nation centered. "We know not whether He understood, at that early age, the full significance of its symbolism, and comprehended that He would be called upon, in due time, to fulfill those solemn types; but it seems certain that what He saw aroused in Him a spirit of inquiry so unquenchable that He lingered in the city after the caravan, with which His parents journeyed, had departed. They supposed Him to be in the company, but His eager look had carried Him to the Temple precincts, and when discovered after a three days' absence, He was sitting among the astonished doctors, "both hearing them and asking them questions." To His mother's chiding question and complaint, He returns the calm reply, so full of mystery and meaning, like one of His parables, and yet so simple, and natural, and unstudied—"Wist ye not that I must be about My Father's business?" They were amazed at this reply, and failed to catch its meaning. The Jewish mind was not familiar with the conception of Jehovah as "our Father which art in heaven." That came to the world in the after teaching of Him, who had just now, seemingly, become conscious of His divine relationship.

It was wonderful to see this holy Child, checked in the full tide of His eager questioning, and filled with the new consciousness of His sublime destiny, rising with prompt obedience to His feet, and turning submissively from the companionship and converse of these venerable teachers, to follow His parents to Nazareth, and enter upon the lowly duties of the village carpenter. Never did filial obedience receive such a consecration as in this dutiful child Jesus. Eighteen, silent, unrecorded years passed before His ministry began.

III. Exposition.

Verse 40. The Child grew—passed through the usual stages of bodily development, from childhood to youth, etc. The same thing is said of John (chap. 1: 8). Waxed—increased. In spirit—an interpretation, taken from chap. 1: 80, and rejected by Lachman, Triggles, Alford, Tischendorf, and others. The word "waxed strong" refers therefore to physical vigor. Filled with wisdom, and recognizes the difference between learning and wisdom. To be well informed, to accumulate facts of science or history, does not necessarily make a man wise. The "wisdom" of Jesus did not come from the schools. Prayer, the Scriptures, the book of nature, unceasing communion with the Life divine—these constituted His nurture, and "filled Him with wisdom." The grace of God—"The Divine favor rested manifestly and increasingly upon Him."

He had a true human soul as well as body. He was a genuine, natural child, infant, and boy (Whedon).—No hot-bed precocity marked the holiest of infants (Robertson).—We know that He was childlike like other children, for in after years His brethren thought of Him (Luke).—He grew as other children grew, only in a childhood of stainless and sinless beauty (Farrar).—Evil alone had no growth within Him. Nothing tarnished the exquisite purity of His soul.

Verse 41. His parents went—were accustomed to go. Three times a year adults were required to present themselves before the Lord, in the Temple (Exod. 34: 23). Females were not required either by law or custom to attend. Says Farrar: "Mary, in pious remembrance of the love recommended by Hillel, accompanied her husband every year. Passover—celebrated about the time of our April; lasted seven days originally, but the eighth—the great day of the feast—had been added; called also, 'the feast of unleavened bread' (Mark 14: 1); commemorated the passing-over of the Hebrews from the smiting of the first-born in Egypt; was attended by immense multitudes who might be counted by tens of thousands."

Verse 42. Twelve years old—the age at which a Hebrew boy became "a son of the law," and assumed its responsibilities. At this age, too, he was graduated from the treatment of a child; he could not be sold as a slave by his parents; he was required to learn a trade; he could be presented in the synagogue; he could wear the phylacteries; he could finish the Mishna, and begin the study of the Talmud.

At this age, according to Jewish legend, Moses left the house of Pharaoh's daughter; Samuel heard the Voice which summoned him to the prophetic office; Solomon gave the judgment which first revealed his possession of wisdom; and Josiah first dreamed of his great reform. Nay, more, according to one tradition, up to the age of twelve, a child possessed the *nephech*, or animal life; but henceforth he began to acquire the *ruach*, or spirit, which, if his life were virtuous, would develop, at the age of twenty, into the *mikneh*, or reasonable soul (Farrar).

Verse 43. Fulfilled the days—the passover week. Jesus tarried behind.—The reason for this lingering is given farther on. He was spending his time with the wise men—the doctors of the law—apparently so engaged that he overlooked the termination of the festival. *Knew not of it.*—They supposed He was in the caravan, and would find them in the progress of the journey. He was so docile and wise and mature that no anxiety would be felt about Him. Then, too, his present age was about equal to that of eighteen or twenty with us—an age when He could be trusted to take care of Himself.

Says Schaff: "His action was occasioned by an irresistible longing to remain in the sacred city and in the house of God. This longing He gratified without consulting those to whom He ordinarily owed obedience. Such conduct would have been disobedience, implying moral imperfection, if Jesus were not more than man. The sole justification is in the higher relationship He asserts (Schaff)."

Verse 44. Went a day's journey—usually from eighteen to twenty miles. The first day's journey was commonly much shorter. Hackett is of the opinion that the halt the first day was made at the eastern foot of the Mount of Olives, not more than two hours' ride from Jerusalem, so as to avoid camping in the hostile region south of Jericho. Freeman follows the old tradition which makes their first halt at El-Bireh, eight or ten miles north of the holy city. *Kinfolk and acquaintance*—who formed part of the caravan.

Verses 45, 46. They turned back, seeking Him—on the way. Farrar draws a vivid picture of the perilous political condition of the country at this time, which he thinks would greatly augment the alarm of Joseph and Mary. After three days—either three full days in seeking, or which is more probable, they took a day in going, a day in resting, and a day in returning. It is strange that they did not seek Him at once in the Temple. Temple—in one of the porches, where the rabbis instructed the people. *Sitting in the midst of the doctors.*—Pupils often stood, but Paul speaks of being brought up at the feet of Gamaliel. Elliott says: "The older students sat on a low bench; the younger on the ground, literally at the feet of their instructor." Schaff says: "The custom in the East is for scholars to sit cross-legged on the floor. Both hearing them, and asking them questions—the usual behavior of a learner. Jesus was not playing rabbi, as the language seems to imply."

Verse 47. They were astonished at His understanding.—Doubtless He showed a wonderful insight into the spiritual meaning of the Law—so profound for a child of His years as to excite their amazement. His answers.—Judging from His answer to His mother shortly after, these "answers" must have indicated a rare degree of wisdom and spiritual fervor. It was a kind of Bible class; and many teachers were agree with a learned rabbi, who says, "I have learned much from the rabbis, my teachers; I have learned more from the rabbis, my colleagues; but from my scholars I have learned most of all" (Peloubet).

Verse 48. They were amazed.—His parents were awe-struck at finding Him "so august a presence." "Perhaps the incessant contact of daily life had blunted the sense of His awful glory" (Farrar). His mother.—She was, naturally, the more alarmed and distressed of the two. *Why hast Thou thus dealt with us?*—Her motherly heart had been so pained at the long and hitherto fruitless search, that the tone of reproach which pervades this question seems justifiable. *Thy father.*—Publicly, Joseph bore this relation. Mary had not yet, all probability, revealed to her son the mystery of His birth. *Sorrieving.*—"The pain we suffer is of necessity proportioned to the love we bear" (Augustine).

Not merely was this the only possible manner in which Mary could publicly speak to her Son of Joseph, but also an indisputable proof of the wisdom with which she brought up the child; a wisdom which taught her to say nothing to Him of the mystery of His birth, and which had faith enough to wait until His own consciousness should be fully and clearly awakened to the fact of His being the Son of God. The more surprising, therefore, must His answer have seemed to His mother, as containing a hint, intelligible to her alone, that He already knew who His father was (Van Oosterzee).

Verse 49. How is it that ye sought Me?—That is, why did ye not come here at once? Where else should I be found except in My Father's house? *Wist ye not?*—Did ye not know? My Father's business.—"My Father" contrasts with the words "thy father" in Mary's question. "This is that 'must' so often used by our Lord of His appointed and undertaken course" (Alford). "He delicately recalls to them the fading memory of all that they did know; in that 'I must,' He lays down the necessity of His separation from them; He says to walk, even unto the death of the cross" (Farrar). Schaff and Alford translate "My Father's business," "My Father's house." Literally, the rendering is, "in the things of My Father."

He claims God as His Father, and not only justifies His conduct by this claim, but expresses the conviction that they should have recognized it. This is the first recorded utterance of Jesus, and in it the Divine-human self-consciousness is manifest (Schaff).

Verse 50. They understood not—did not fully comprehend Him, and therefore He did not derive this saying from them.

No wonder they did not understand. In these days, when the light of the Christian life, after all the evidences of His power in the Christian centuries, fail to understand this saying of His respecting His own person (Schaff).

Verses 51, 52. Went down with them—left the Temple and its wisdom behind Him, to treat the lowly, secluded walks of filial obedience. *His mother kept all these sayings.*—No further mention is made of Joseph, who probably died before our Lord's public ministry began. Increased in wisdom—even though playing the humble trade of a carpenter in an obscure country village; but His was "the wisdom that cometh down from above." In stature—or "age." He ripened, physically and mentally, with His advancing years.

It was during this time that much of the great work of the second Adam was done. The growing-up through infancy, childhood, youth, manhood, from grace to grace, holiness to holiness, in subjection, self-denial and love, without one polluting touch of sin, this is, which, consummated by the three years of active ministry, by the passion and by the

cross, constituted "the obedience of one man," by which many were made righteous (Alford).

IV. Gleanings.

1. The questions of a child are often more embarrassing, by their artless depth, than the arguments of the most consummate dialectician. They go straight to the truth by the royal road of simplicity. There was not a whitening, haired rabbi in the schools of the law who could meet the questions of this Child of Nazareth (Pressense).

2. Jesus grew up among a people seldom and only contemptuously named by the ancient classics; in a remote and conquered province of the Roman empire; in the darkest district of Palestine; in a little country town of proverbial insignificance; in poverty and manual labor; in the obscurity of a carpenter's shop; far away from universities, academies, libraries, and literary society; without any help, so far as we know, except the parental care, the daily words of nature, the Old Testament Scriptures, the weekly synagogue services in Nazareth, the annual festivals in Jerusalem, and the secret intercourse of His soul with God, His Heavenly Father (Schaff).

3. Among those present (of the doctors in the Temple) may have been—white with the snows of well-nigh a hundred years—the great Hillel, one of the founders of the Masorah, whom the Jews almost reverence as a second Moses; and his son, the Rabban Simeon, who thought so highly of silence; and his grandson, the refined and liberal Gamaliel; and Shammai, his great rival, a teacher who numbered a vast host of disciples; and Hanan, or Annas, His future judge; and Bothus, the father-in-law of Herod; and Babba Ben Butah, whose eyes Herod had put out; and Nehemiah Ben Hiskana, so celebrated for his victorious prayers; and Johanan Ben Zachai, who predicted the destruction of the Temple; and the wealthy Joseph of Arimathea; and the timid, but earnest, Nicodemus; and the youthful Jonathan Ben Uzziel, who subsequently wrote the celebrated Chaldee paraphrase, and was held by his contemporaries in boundless honor. But though none of these might conjecture who was before them, and though hardly one of them lived to believe on Him, and some to oppose Him in years to come, which of them all would not have been charmed at a glorious and noble-hearted boy, in all the early beauty of his life, who, though He had never learned in the schools of the rabbis, yet showed so marvelous a wisdom, and so deep a knowledge in all things divine? (Farrar).

IS THE SOUTH PROSPEROUS?

This is a mooted question just now in Georgia. Embert men, like Alex. Stephens and Robert Toombs, are emphatic in their assertion that the South is not prosperous. Men equally prominent assert the contrary. As usual in such a controversy, there are facts which favor both sides; and as the point involved is one of general interest, I will give some of the facts bearing upon it which have come under my observation the past few years.

There is no question but that cities like Atlanta and Columbus have largely increased in wealth and population; but the county towns, once the pride of the South, are decreasing in the same elements, and many assert that the one is due to the other. Plantation life, a peculiar and prized institution of the South, has seen its palmy days; and the tendency is strong to leave the country for the city. For years there has been a heavy emigration from the old cotton States to Texas, on account of hard times, worn-out land, etc. Gov. Colquhoun acknowledges in his four years of his administration the taxable property of Georgia decreased twenty millions. But, on the contrary, the cotton crops of the past few years have been the largest ever raised in the South; and is not that conclusive in regard to her prosperity? And just here, in this one special interest of cotton-growing, is involved the whole momentous question. Politically, cotton is destroyed; commercially, it is regnant in all the South. Let only one complete failure of a crop occur, and there would be an awful crisis and collapse, affecting all classes. With a good crop and good prices, there is general rejoicing; and both these have obtained the past five years, and hundreds of millions of dollars have poured in. The singular anomaly, notwithstanding, of persistent poverty presents itself. The South is really poor—too poor to educate her children, to start factories, to have decent roads, to open her coal and iron mines, and diversify her industry. The people work hard, white and colored; immense crops are raised and heavy cash receipts are realized; and yet the people remain poor. I heard the State treasurer say, a few weeks ago: "No one is making money here." In the cities, merchants, on good security, pay twelve per cent. interest on borrowed money; in the country, farmers pay twenty-four per cent. There is certainly one prosperous class—the money-lenders, one of whom in this place boasted he had realized forty per cent. on money advanced to farmers!

There are two principal causes for this state of things: First, nearly all the money goes for "supplies." One-fourth—an immense proportion—of the cotton crop for 1880 was mortgaged in advance for the single item of guano. Enormous amounts of grain and provisions from the West and North are constantly pouring in. The Georgia mule, imported, lives on corn from Illinois, and his driver on bacon from Cincinnati, although this is a natural corn country. A few hours ago, I saw a load of pressed hay from the far North; and this in a land and climate where one of my black parishioners made this year, on the same piece of land, two good crops of wheat and corn. "Why, then, in the name of common sense don't they raise their own supplies, and save their money?" asks the reader. The answer to that is so complicated and voluminous, that it would require an article in itself.

In the second place, by a vicious, unscientific system, yet persisted in, the land is nearly worn out, and thus the only capital of the South has been prodigally wasted. Go through the rural districts, and the sight is disheartening and ominous. Innumerable plantations, once rich, absolutely forsaken; others, half ruined, are rented to ignorant, incompetent tenants. Millions of acres, without exaggeration, once productive, are now covered with pines, the last furrows of the plough being easily seen among the trees. In this section, once famous for its fertility, I know by personal observation and inquiries among the planters, that not one in fifty—I might truthfully say, in a hundred—plantations is in good order, or being improved. You buy a thousand-acre plantation at sheriff's sale, apparently cheap, and find that only a small part—one-fifth or one-tenth—can be cultivated, and that demands a great outlay of expensive fertilizers to be sure of a crop. It does not take long to find out that your cheap plantation has been a dear purchase.

In conversation with an old planter on this point, he said: "Every Northern man who has farmed it here since the war, has failed. I would like to have one of your Northern farmers succeed here, to show us how." There was no malice in this, but simply the truth; for a number of Northern men have tried it and failed. Sheriff's sales are frightfully numerous, showing infallibly the true state of affairs. I stood by the side of a banker, at a recent sale, who bid in four thousand acres at \$4,000. Land is held in larger quantities now by non-residents than ever before, and the evil is increasing—all talk of a "New South" and small farms, to the contrary. These are the facts. There is a heavy trade in cotton, supplies, guano, etc., and railroads and cities and merchants get the benefit, and apparent prosperity abounds. But the impoverished, half-ruined country struggling to raise one more cotton crop to meet debts, put off a foreclosure, and buy bread, foretells, at no distant day, a crisis in the South more calamitous even than the war.

J. H. OWENS.
La Grange, Ga., Dec. 30.

HORSFORD'S ACID PHOSPHATE should be used when you are suffering from mental or physical exhaustion.

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BOSTON MARKET.

WHOLESALE PRICES.

JAN. 25, 1881.

APPLES—\$1.50 @ 3.00 bush.
BARLEY—50c @ \$1.50 bush.
BEANS—\$9.50 @ \$11.00 for meat; \$10.50 @ \$11.00 for extra meats; and \$11.50 @ \$12.00 for choice family.
BEEF—\$10.00 @ \$12.00 for meat; \$10.50 @ \$11.00 for extra meats; and \$11.50 @ \$12.00 for choice family.
BUTTER—25c @ 30c lb.
BUTTER—25c @ 30c lb.
BUCKWHEAT FLOUR—\$2.75 @ 3.00 bu.
CORNMEAL—\$2.75 @ 3.00 bu.
CABBAGE—\$4.00 @ 5.00 bu.
CORN—Mixed and Yellow, 62-2 @ 60c bush.
COFFEE—Mocha, 24 @ 24c; Java, 18 @ 24c; Rio, 1-2 @ 16c; and Maracaibo, 12 @ 15-16c.
CUCUMBERS—Choice, 15 @ 14c.
CRANBERRIES—\$4.00 @ 7.00 bush for Cape.
CITRUS—15-20c bush.
CULINARYS—5-6c @ 6c bush.
DRIED APPLES—\$2.00 @ 3.00 bu.
FARMER PEAS—11 @ 15c bush.
COFFEE—Mocha, 24 @ 24c; Java, 18 @ 24c; Rio, 1-2 @ 16c; and Maracaibo, 12 @ 15-16c.
CUCUMBERS—Choice, 15 @ 14c.
CRANBERRIES—\$4.00 @ 7.00 bush for Cape.
CITRUS—15-20c bush.
CULINARYS—5-6c @ 6c bush.
DRIED APPLES—\$2.00 @ 3.00 bu.
FARMER PEAS—11 @ 15c bush.
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CUCUMBERS—Choice, 15 @ 14c.
CRANBERRIES—\$4.00 @ 7.00 bush for Cape.
CITRUS—15-20c bush.
CULINARYS—5-6c @ 6c bush.
DRIED APPLES—\$2.00 @ 3.00 bu.
FARMER PEAS—11 @ 15c bush.
COFFEE—Mocha, 24 @ 24c; Java, 18 @ 24c; Rio, 1-2 @ 16c; and Maracaibo, 12 @ 15-16c.
CUCUMBERS—Choice, 15 @ 14c.
CRANBERRIES—\$4.00 @ 7.00 bush for Cape.
CITRUS—15-20c bush.
CULINARYS—5-6c @ 6c bush.
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CRANBERRIES—\$4.00 @ 7.00 bush for Cape.
CITRUS—15-20c bush.
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CULINARYS—5-6c @ 6c bush.
DRIED APPLES—\$2.00 @ 3.00 bu.
FARMER PEAS—11 @ 15c bush.
COFFEE—Mocha, 24 @ 24c; Java, 18 @ 24c; Rio, 1-2 @ 16c; and Maracaibo, 12 @ 15-16c.
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ZION'S HERALD.

THURSDAY, JANUARY 27, 1881.

Dr. Cheever, in his eloquent lectures on Pilgrim's Progress, says: "If I should compare Bunyan with other men, I should say that he was a compound of the characters of Peter, Luther and Cowper. He had Peter's temptations and deep, rich experience; Luther's Saxon sturdiness and honesty, and fearlessness as to many devils as there were flies on the roofs of the houses; and not a little of Cowper's own exquisite humor, tenderness, and sensibility. And he had as little of the thirst of human applause as either Luther or Cowper." This high estimate of Bunyan is as just as it is finely expressed; and suggests that our times need ministers whose characters are all aglow with the glory and beauty of that galaxy of virtues which made Bunyan so resplendent. True, the persecutions which made physical courage so necessary to Luther and Bunyan no longer exist; but to stand in the pulpit and to explicitly condemn pleasing and profitable, through unchristian practices, which are endorsed by the most influential and wealthy parties who sit in the pews, requires as real, if not as lofty, a moral courage as that which sustained Luther at Worms. As to Peter's temptations, though their form is changed, their reality remains; for the subtle atmosphere of doubt is as deadly to faith and loyalty to-day as were the material terrors of Pilate's hall to Peter. And what is a modern minister but a tinkling cymbal, without Peter's deep, rich experience? How can one hope to move men steeped in worldliness and spiritual stupor without a measure of Cowper's quiet humor and tender sensibility? Is any man to do a great thing to combine these high qualities in themselves, and to reach so lofty a standard as Bunyan. Yet who need despair? All that Bunyan had was in the "mind of Christ." And did not Paul say to his Corinthian brethren, "We have the mind of Christ?" If they could gain that mind, who need despair of its possession?

If God has given us a message to the people, let us make the message, and not ourselves, prominent. Some, in delivering God's Word to the people, have a way of putting themselves before the Word—of exhibiting themselves more than the truth. They put the truth in such a way that many are attracted more by the dress, by the drapery of language, than by the truth which it conveys. Strong and vigorous thoughts are always best expressed in simple language. Their strength, their vigor, is better seen and felt when they are separated from all rhetorical expressions. It is only weak thoughts that need the embellishments of rhetoric. You cannot by painting add to the beauty of the lily or the rose; you cannot by holding up a farthing candle add to the light of the sun; and you cannot by human embellishments increase the beauty of the truth, or by human learning increase the light of God's Word. We may not see the sun sometimes by reason of the clouds; and so the truth may sometimes be hidden by the mists of error which men have brought around it; but our duty is to remove those mists, that the truth may be discovered and seen in its native beauty.

We may live in a state of indifference to those lessons of supreme wisdom which the Word of God incalculates. We may go so far, even, as to cast off all restraining fear of God. We may give loose rein to the spirit of irreligiosity and mocking infidelity. We may even seem to prosper while we thus live. But the end is not yet. Our souls are passing on to a sure and searching scrutiny. For we must appear before the judgment seat of Christ, that we may receive for the things done in the body, according to that which we have done, whether it be good or bad.

Wishes which spring from discontent with one's lot in life, are Satan's ambassadors seeking to excite one to rebellion against God. They should be taken as soon as discovered, slain, and offered in sacrifice on the altar of prayer. If parleyed with, they will be sure to lead one into captivity, if not to spiritual death. It has been well said that "The discontented wish is father to a sinful will. I wish for a better, is fol-

lowed by, I will have a better; and so the soul goes astray."

The Christian Scriptures affirm and reaffirm that the Divine love towards us is broader and deeper than any human tenderness; that, though we have rebelled against God seventy times seven, His love reaches out after us, and offers to bring us back to the full heirship of that inheritance which we have forfeited by sin—an inheritance which is incorruptible and undefiled, and that fadeeth not away.

It is a very strange thing, but then it is true, that the love of God, as revealed by Christ, presents to every human soul a sure and eternal hiding-place from the terrors of the law of sin and death. As the love of David was deep enough to cover the sin of Absalom, so the love of God is deep enough to swallow up the sins of the whole world.

The law of Christ is the law of moral and spiritual growth. It is the true motive power of human advancement. It underlies all the beneficent institutions of the civilized world. It has already redeemed a large part of the earth from paganism and idolatry; and, from what it has done in the past, we infer its power to do in time to come.

What your parents' love has been to you, your love will be to your children. It will be a power which they cannot shake off. It will not only follow them, like a guardian angel, by day and by night, but, through the divine favor, it may finally bring them to the bliss of heaven.

THE SPIRIT IN WHICH IT IS DONE.

It is not a very charitable remark, and it is not the fact, although not without occasion, that those who advocate most strenuously the highest possibilities of Christian experience manifest the most censorious and bitter spirit. Some who affirm the Christian privilege of loving God with all the heart, and of having all the affections fully sanctified, give this testimony in connection with such tirades against the character of the preaching of the day and the worldly spirit of the church, that all their usefulness is hindered, and the very grace they advocate is made offensive by the tone in which it is urged and the unfriendly temper they manifest.

Of course this is not the general rule, but the painful and too common exception. In most of our churches are to be found sweet and holy disciples, not so loud in profession, but constant in self-sacrificing consecration, ready for every good word and work, hopeful, encouraging and charitable, and seeking to lead forward their fellow Christians in the path of peace, always rich in the fruits of the Spirit, and causing Christ to be glorified in their daily walk and conversation. They are the living leaven of the church. Every one takes knowledge of them that they have been with Jesus. They grieve over the backslidings of God's people, and seek in all possible ways to bring them back again to their first love, and to inspire them to aspire to the mark of their high calling in Christ Jesus. They are the persons sought for in hours of trouble and sickness; their faces are benedictions in the sick room. Everybody listens when they speak in social services; for the unmistakable evidence of heartfelt sincerity is in the very tones of their voice and in the simplicity and naturalness of their words.

Any one can see and feel the difference between these classes. One sour, sharp, persistent man, with good intentions, doubtless, heartily believing it to be the privilege and duty of Christians to be entirely sanctified, and equally believing that the church is in a backslidden state and going to decay—one who sometimes, perhaps, has had a lively experience of the cleansing power of the Gospel, but has lost all the spirit of it and only holds upon its profession—may fairly destroy a church by unequalled denunciation. Such an one can easily, and often does, ruin the influence of an excellent minister. Because the pastor does not always pitch his discourse at one key, he is entirely out of harmony with this persistent brother. We have heard an excellent pastor say he fairly shuddered when he saw one of these sincere, but ungenerous and uncharitable, professors of holiness enter the prayer-meeting. Such a man never discerns the signs of the times. He pays no attention to the drift and nature of the meeting. He has but one theme, and it is not so much a living experience as a peremptory theory. He breaks in at any moment with his peculiar sentiments, and destroys all the harmony and tenderness of the hour. Without stopping to think of its influence upon the church, or how it will affect Christ's kingdom, he draws away to distinct meetings those who sympathize with his views, and thus divides the moral power of the church, if he does not utterly destroy it.

If a minister falls into this sour and

denunciatory habit, the result, so far as his influence is concerned, is equally painful. He renders himself unpopular, not because the church is all wrong and he is right, but because, though he may preach the truth, he does not present it in the spirit of the Master, and does not exhibit the beauty of holiness in his manner and temper. No man was ever more faithful in urging his flock to the attainment of their high privileges in Christ Jesus than the late Alfred Cookman, and yet there was never a man more loved by all classes, on more heartily welcomed in all social circles. His tone, his modes, his preaching, his life, all exhibited both the gentleness and righteousness of his Lord.

It is not weakness to be courteous. A man may be just as direct, as earnest, as forcible, as impressive, and yet never transgress in look, or word, or manner, the limits of Christian charity. It is not a Christian virtue to be declamatory; to denounce those that differ from us and are really in the wrong path. It requires no grace to do this. An unchristian man can point out very forcibly the delinquencies of Christian professors, and denounce their breaches of propriety and consistency in unmeasured terms. The Gospel shows a better way. The holy believer has crucified his old nature and Christ lives in him, and the life he now lives in the flesh is by the faith of the Son of God. It is the Christ spirit which triumphs, and this is forbearing, tender, generous, sweet and overcoming. The best thing one can do at this hour for the church is to seek in his own heart this conquest of his soul by Christ. It is neither repelling nor repulsive. It is attractive; it is melting and winning. It draws a church together and towards Christ. It is wise and charitable, easily grieved, but not easily provoked. It is self-sacrificing; not so anxious to secure its own personal enjoyment in the services of God's house, as to win and draw men to Christ. Such a spirit in a member of the church is always a benediction to a minister. One or two of them will ensure a constant revival. They will harmonize discordant elements, win the young people, and hold the affections of the children. One or two of the other class will soon make a desert of the vale of Sharon. God help minister and people where they happen to fall! It is the severest discipline to which a church can be subjected. Such men seem to look calmly upon the consequences of their chosen course, however ruinous to the church. They will carry their plans through if the heavens fall. They see, with grim satisfaction, the pews vacated, the social meetings waning, the Sunday-school dying, and attribute it all to the minister and a backsliding church. From all such, good Lord, deliver us!

METHODIST QUARTERLY REVIEW.

The sixty-third volume opens with an article by Dr. Kidder on "The Life and Works of Hamline." This Bishop seems to have fared better than eight of his associates in the episcopal office who have passed away from their earthly labors, leaving no adequate memoirs. There are two full and elaborate biographies of this great man—the first by Dr. Palmer, and the second by Dr. Hibbard. The story of his life is instructive and interesting—his rigid Calvinistic education, his early and evanescent religious profession, his abandonment of the sacred vocation for the practice of law, his pungent conviction for sin, his radical regeneration and call to the ministry, his abandonment of a home of luxury for the saddle-bags of the pioneer itinerant, his election to the editorial office which he still subordinated to the pulpit, his experience and life-long advocacy of perfect love, his great speech in 1844 which secured his election to the episcopacy, his success in that high office, his voluntary relinquishment of its title and emoluments as an emphatic commentary on his opinion, in perfect harmony with our traditional theory, that the Methodist episcopacy is an office and not a third ministerial order, and his long and patient bodily sufferings during thirteen years. Such biographies are beautiful reading for our people, especially for our young preachers.

"Our Pacific Coast Problem," is the theme of a very lucid and candid paper by Rev. A. J. Hanson, of San Francisco. He shows the folly of the hue and cry against the 150,000 Chinese in America; that the maximum immigration was reached in 1852; that lately there have been more returning than coming; and that at the rate of immigration for thirty years past, it will take two hundred and fifty years to gain a Chinese population of one million, when there will be one hundred and eighty millions of our own people! He investigates the grounds of the prejudice against the Chinese, and traces it chiefly to whiskey-drink-

ing Irishmen, whose votes both the political parties are eager to get. Many anti-Chinese editors and politicians, while loud in their public denunciations, keep Mongolians in their kitchens and gardens. The reviewer commends the industry and good conduct of the mass of the Chinese, and is hopeful of the conversion of China into a Christian empire in the coming century. He advocates America's traditional attitude toward immigrants from all nations—open doors and a warm welcome.

"The Pan-Presbyterian Council," is discussed by Dr. A. C. George, the prime mover of the coming Methodist Ecumenical Congress. The reviewer intimates that the former should be a beacon and an example to the latter; a beacon warning against the narrowness which excluded the Cumberland Presbyterians on mere technical grounds, or by reason of their deviation from the high Calvinism of the Westminster Catechism; and against such a deference to denominational whims as prevented the singing of Bishop Ken's glorious doxology, and the administration of the Lord's Supper—the only real symbol of Christian union, the communion of the body and blood of the Head of the church. Dr. George criticizes the refusal of the Council to send fraternal delegates to the Pan-Methodist Council, thus preparing the way for a Pan-Protestant Congress, which shall body forth to the eyes of papists and infidels the essential oneness of Protestantism. The Presbyterians did the next best thing by ordering a fraternal epistle to be forwarded to the Methodist Ecumenical Congress; for which we are thankful.

Rev. J. N. Fradenburgh, Ph. D., contributes a very erudite paper on "Zoroaster and Zoroastrianism," in which he corrects several popular errors respecting that religious cultus. They are not idolaters, nor are they ever classified as such in the Bible. Zoroaster was a monotheist; but he was so staggered by the problem of a double-headed monstrosity, having in his personality a dualism of good and evil. He was orthodox in his creed respecting the destiny of the righteous and the wicked. The Parsees are not properly fire-worshippers, but feel reverence in the presence of the sacred flame as a symbol of Deity. They will not defile fire by tobacco, and so they are the only Orientals who do not smoke. Would that all Methodists were, in this particular, Zoroastrians! Their most earnest exhortation is, "Be bright as the sun, pure as the moon." But to secure this purity they have no divine Saviour, no regenerating and sanctifying Holy Spirit. Theirs is a religion of works. They live forever in the seventh chapter of Romans. Their numbers are waning. Near Bombay there are 132,000. There are 16,000 in Persia and other countries.

"The Old Testament Apocrypha," is the subject of an article by Dr. M. S. Terry. He briefly criticizes each book, and shows its worth or worthlessness. We rise from the perusal of this paper convinced of the wisdom of the Protestant Church in dropping these books from King James' version and retaining only the thirty-nine Hebrew books recognized by the Jews as the inspired Word of God. The apocryphal books are valuable as a history of the period between the Old and the New Testaments, and as side lights in the study of the Septuagint.

Rev. E. B. Otheman, A. M., contributes a long and instructive review of Baird's "Rise of the Huguenots," from the first ray of light in the heart of the scholarly Lefevre down to the bloody butchery on St. Bartholomew's Day, approved by his Pope after the deed. Great souls figure in the history of France during the sixteenth century ending in 1574. Lefevre, condemned by the Sorbonne for teaching justification by faith; his pupil Farel swaying the masses with fiery eloquence; Calvin stimulating the Protestant movement by his missives from Geneva; the great Condé, the valiant D'Andelot, and Admiral Coligny, great-hearted, self-reliant, frank and self-sacrificing, showing the depth and earnestness of the brilliant French nature when unstamped with Protestantism. The strength of the Huguenots may be inferred from the fact that after passing through five civil wars and one general massacre, they were more resolute than ever in the assertion of their doctrines. Such heroism is a tonic to all succeeding ages. It is fitting that one who wears the honored French name, Otheman, should supply our *Quarterly* with a series of papers on French Protestantism.

The last paper takes us from France across the "wide and winding Rhine" into Germany to survey "Phases of the Conflict between Faith and In-

fidelity." Our guide is Rev. Franz L. Nagler, who very well performs this office. He shows us a nation, which, having drifted far away from the Gospel on the "gray and melancholy waste" of rationalism in the pilotage of the universities, is now, under the same guidance, on the refund wave returning to her former anchorage in Christian truth. The most hopeful indication is found in the evangelistic lecture-rooms crowded with eager students, and in the fact that theological professors in Heidelberg, the only rationalistic university, are lecturing to four and a half students apiece. But it is still a very grave question whether Germany will be able to shake off the deadly *isms* which are sucking her life-blood—rationalism, materialism, communism and pessimism.

Dr. Whedon contrives to give us the cream of the *Quarterly* in his synopsis. We call the attention of the lady readers of the *Quarterly* to the Christian heroism of a modern martyr, Amelia de Lassaulx, found on pp. 171-175; and of Biblical students to a wonderful series of new proofs of the genuineness of the Book of Daniel (145-150). Now is the time for our preachers and scholarly laymen to subscribe.

Church Mortgages.

In our issue of Jan. 6, one of our vigilant Maine brethren called the attention of our readers to a late decision of the Supreme Court of that State as to the invalidity of mortgages given by trustees of the Methodist Episcopal Church. We have not seen the text of the decision (Bailey vs. the Trustees of the M. E. Church in Freeport), but we have no doubt our intelligent correspondent has given an accurate synopsis of it. If the opinion has been written out and published, we should be glad to give it to our readers entire.

What we desire to do at present, however, is to call the attention of our readers in Massachusetts and in other States to the important fact that the decision in Maine was based upon the language of the statutes of that State. We have not the statutes before us, but the purport is given in the recapitulation, and which is as follows: (We have italicized what we desire to call special attention to.)

1. By the provisions of the Revised Statutes, chap. 12, sec. 19, the trustees of the M. E. Church are so far a corporation as to take in succession all grants and donations of real and personal estate made to their churches, or to them and their successors.

2. Such a corporation has authority to create a debt for the erection of a meeting-house.

The court properly hold that a corporation being but a creature of statute, its powers are both derived therefrom and limited thereby. If they have only power "to take," they certainly have no power to alienate; and a mortgage is a contingent alienation of the property. It is equally clear that a naked power to take and hold, conveys no right to encumber with debts.

But the provisions of the Massachusetts law are very different. The General Statutes of Massachusetts (chap. 30, sec. 43) provide that the trustees of any society of the Methodist Episcopal Church, appointed according to the discipline or usages thereof, or as such society chooses, "may organize as a corporation in the manner pointed out, and shall have the powers of a corporation," "subject, however, to account to the quarterly meeting of such society according to such discipline and usages." Section 44 then provides:

"Such trustees may receive, hold and manage all the property, both real and personal, belonging to such society, and sell and convey the same, and hold in trust gifts, grants, bequests or donations made to such society," etc.

Since the original passage of this law, which dates back some years prior to the General Statutes, we presume the titles of most of our churches are held in this way. Some of our older societies were incorporated by special acts of the legislature, and some of them have obtained real estate by special deeds of trust or special devices. These cases obviously do not fall within the power of mortgage, and whether there exists a power to mortgage, and if so by whom it is to be exercised, can only be determined by a careful examination of the facts and documents in each case.

Where the title is held by the trustees of the church solely under the General Statutes and by an ordinary deed or devise, by the express terms of that statute the trustees may "sell and convey" the property. In such case, however, we would suggest to the trustees that as the statute gives them their powers "subject to account to the quarterly meeting," it would be manifestly proper for them first to obtain a vote of approbation from that body before proceeding to alienate the estate. Not that such a step would be necessary to the validity of the act, so far as regards the rights of others, but as a prudent measure for their own protection and justification.

Whether the right to sell includes the right to mortgage, is not quite so clear. We are informed that a mortgage given by a trustee or trustee to sell, has been held by courts not to include the right to pledge or mortgage; but that where the nature of the case, or the surrounding circumstances, or other provisions of an instrument, lead to the conclusion that it was the intention of the grantor that the trustee should incur obligations or raise money on the property, a construction has been given that would allow a mortgage.

Upon conference with persons learned in the law, we find some difference of impression and some hesitation as to the power to mortgage under this statute. Perhaps the better opinion is, that in view of the large corporate power vested in the trustees, taken in connection with the whole language of the statute, and the obvious necessity there may sometimes arise for raising money upon the property, our court would sustain the power to mortgage; more especially as we understand this has been the practical construction given to the statute, and to hold otherwise would work serious injustice. Of course we neither assume, nor are competent to give, an *ex cathedra* opinion in this matter, and if there arises any general and serious question, it may be advisable to seek the aid of declaratory legislation.

Before leaving the subject, we venture to make two practical suggestions: The first is, that all the business affairs of churches should be conducted with that scrupulous attention to the rights of others which Christian conscientiousness requires; and that in all cases where legal questions can in any way arise, competent counsel should always be con-

sulted. In matters of law, at least, the best is certainly, in the long run, the cheapest. The service of gentlemen of intelligence in that profession is often, we take pleasure in saying, rendered to churches gratuitously, or with much consideration, where they have claims to benevolence.

The other suggestion is, that a mortgage on a church, though sometimes necessary, is what a judge somewhere calls "a stern fact," and casts a gloomy shadow; that no follower of John Wesley should ever incur such a debt without a reasonable prospect of paying it; and that, as an almost universal rule, the debt should in terms provide for its steady annual or semi-annual decrease by fixed partial payments. This concerns the mortgage a good deal more than it does the mortgagee!

Editorial Items.

Lowell had the Methodist sensation last week. Its able and devoted pastor, four in number, working in delightful harmony, have sought, from time to time, to bring the members of the different churches together for Christian fellowship. Finally, a great union meeting was planned as a reception for Bishop Foster, a number of invited guests, and the former pastors of the churches. The largest hall in the city was secured (Huntington). Last Wednesday was an exceptional day, as if Providence pronounced its blessing upon their social love-feast. A thousand Methodists sat down to tables fairly burdened with generous provisions (Methodists usually have a good appetite and a kindly digestion), and two hundred others filled the galleries to enjoy the musical speaking. The hall was finely decorated. The mayor of the city, Hon. F. T. Greenhalge, was among the guests, and a polished and admirable address in response to the toast which called him out. Gov. Long was represented by letter, and personally, by G. A. Marden, esq., Clerk of the House of Representatives, who made a very humorous address of mixed verse and prose. A number of the clergymen of the city, of the Congregational and Baptist churches, were present. The great company, before seated at the table, was introduced in succession to Bishop Foster and other guests—a very pleasant opportunity both for the honored guests and the genial crowds that defiled for an hour past the respected resident representative of our Episcopacy. An excellent string band played during the supper, and a large chorus choir and a fine male quartet interspersed their music between the speeches. The platform of the great hall and the floor were filled with tables; the spectacle from the former was exhilarating and impressive in the extreme. The different pastors during the last half century, were largely represented; one of the first and oldest, Rev. A. D. Sargeant, opened the cheerful exercises at the tables with a prayer for the divine blessing. The presiding officer of the occasion, Augustus W. Weeks, esq., managed his mighty host with great success, and opened the forensic exercises with a capital speech of welcome. The heavy work of the hour fell to the hands of Rev. C. D. Hills, who was the toast-master of the occasion. Never were speakers introduced with ampler or more generous preludes; indeed, but little further remark seemed necessary after the elaborate exposition of each speaker's person, office and theme, by the irrepressible Mercury of the occasion. Glancing over the lines of the preachers who had filled the pulpits, and learned to love, as they were evidently beloved by, the excellent members of these vigorous churches, one could see that the various Conference cabinets had been fully alive to the claims and calls of the different Christian flocks in this city; the leading men of the body, nearly all now filling very responsible stations, were ready to respond to their names as former pulpits occupants, as they had already been heartily greeted by old friends. The Bishop was none the less a happy man in a short address. It was congratulatory, explanatory of the episcopal field and of the wide scope of the Church—upon which the sun does not now go down—devout and eloquent. He was every way the commanding figure of the evening. How can we call the roll and characterize the multitudinous addresses that followed: that of Dr. W. R. Clark, who was received with the warmest applause; Dr. Rogers, the presiding elder; J. P. Magee, of the Depository; Herrick, with the Methodist figures of Lowell; Hatch, Studley, Thayer, Chadbourne, Dorchester, Dammun, Sargeant; the present Methodist pastors—Collyer and Foster—and others. It was difficult to reach the benediction at eleven o'clock. Everybody said it was good to be there. These hearty social gatherings, under religious auspices, are eminent means of grace, full of encouragement and inspiration to labor and to sacrifice for Christ and His Church.

Dr. C. C. McCabe very kindly offers to correct the editor of ZION'S HERALD in the use of the sentence, "to the manner born." He says, if the occasion occurs for its use again, we must say "to the manner born," to avoid the smile of critics; which shows that, although Dr. McCabe is inflexible on Libby Prison and Church Extension, he does not know what he is talking about in this criticism. We have quoted it referring to a manorial estate, but to the customs, habits, and sentiments of the people. In Shakespeare's "Hamlet," we read the familiar verse—

"But to my mind—though I am native born,
And to the manner born—it is a custom
More honored in the breach, than the observance."

Walter Scott once uses the expression "manner born," in the sense supposed by Dr. McCabe. ZION'S HERALD will still use it in the former sense as occasion offers, although the eloquent platform orator continues, as he suggests, to smile when he sees it.

The feature of the February number of the *North American* is the opening paper upon "The Nicaragua Ship Canal," by Gen. Grant—a clear, forcible and

very persuasive paper. Oliver Wendell Holmes has a characteristic article upon "The Pulpit and the Pew." In it he returns again to the discussion of a supposed unpublished book of Jonathan Edwards; insisting that the book lately published is not the one referred to, but that there is still another containing some modification of doctrine. Judge Tourgee has a thoughtful and suggestive paper upon the "Southern Question," under the title of "Aaron's Rod in Politics." James Freeman Clarke considers the opposite of the same time mooted question—"Did Shakespeare write Bacon's Works?" This he thinks more probable than that Bacon wrote the dramas of the great poet. Senator Morgan has a partisan paper upon "Partisanship in the Supreme Court." The "Ruins of Central America" reaches part VI, and Walt Whitman writes upon the "Poetry of the Future."

The annual meeting of the Boston Methodist Social Union was held at Wesleyan Hall, on Monday evening, Jan. 17, opening with a social reunion at 6 o'clock. After the usual collation, the president, Mr. Willard S. Allen, called the meeting to order, and prayer was offered by Rev. Wm. F. Whitaker, of Providence, R. I. The usual routine business attending the annual meeting—reading the report of the secretary and treasurer, Mr. Harvey N. Shepard, esq.—followed. The figures of the report were as follows: Number of members the previous year, 106; last year, 118; there were nine monthly meetings, and the average attendance has been larger than last year. The receipts for the year were \$905.14; the expenditures, \$700.06, leaving a balance on hand of \$205.08. The report, especially the last statement, was an uplifting intimation for the Union, in the inspiration of which the members proceeded to consider a proposed amendment to the constitution, providing that a regular meeting should be held in September, making the annual vacation two, instead of three, months. The question was not decided, but postponed to the February meeting. Seven new members joined during the evening. The following officers were unanimously elected for the ensuing year: President, Mr. Alonzo S. Weed, of Newton; vice-presidents, Rev. Dudley P. Leavitt, of East Weymouth, and Hon. Thomas Greene, of Chelsea; secretary and treasurer, Harvey N. Shepard, esq., of East Boston; directors, Messrs. Elijah George, of the Tremont Street Church, John E. S. Danrell, of the Temple Street Church, Rev. Andrew McKenna, D. D., of the Winthrop Street Church, Mr. J. Sumner Webb, of the Dorchester Church, Rev. Joseph H. Mansfield, of the Broadway Church. A vote of thanks was passed to the retiring officers. A paper had been prepared by Rev. S. E. Upham, D. D., upon Methodism in Boston, to be read during the evening, but as there were several invited guests present, he withdrew in their favor; and entertaining and appropriate addresses were made by Bishops Peck and Foster, Dr. Geo. R. Crooks, Professor in Drew Theological Seminary, Revs. Wm. F. Whitaker, S. McKenna, S. M. Beale and others, who occupied the time very pleasantly and profitably up to the hour of adjournment. The past year has been one of the most successful years since the organization of the Social Union twelve years ago.

We are happy to announce the gift of \$5,000 from that noble woman of Malden, Mrs. Valeria G. Stone, to the Massachusetts Homeopathic Hospital, as the foundation of a perpetual free bed. This generous distributor of an ample estate is raising to her husband and herself a monument more permanent and impressive than any memorial shaft, and is connecting the family name with institutions that will be a perpetual blessing in the community. No one of her late bestowments has been upon a more worthy object, nor one that will be of more positive benefit to those who have a pathetic claim upon the charity of a Christian people. We have reason to know that all the resources of the hospital are more than exhausted by poor and suffering patients. We trust other benevolent persons of wealth will follow this excellent example.

The new Chinese treaty is awakening unexpected criticism. The unchristian opposition to the presence of the Chinese in California is not likely to be allayed by the modifications secured by the commissioners; while business men to the East discover fresh embarrassments to trade obtained in the new treaty by the astute and long-headed Chinese statesmen, and the friends of missions feel some anxiety as to the effect of it upon their Christian work, now becoming so extended and hopeful in the ancient empire. A writer in the daily *Advertiser*, who has evidently made a careful study of the subject, thinks, and shows quite successfully, that the Chinese authorities have outwitted our commissioners in every treaty that has been negotiated with them. Our Celtic fellow-citizens will have to rise earlier in the morning to get the advantage of these olive-colored Celestials; and Christian America, with its broad and untilled acres, will hardly go back upon the open proclamation of a hundred years, that it opened its arms as a refuge to the world's oppressed and suffering populations.

Some of our exchanges speak of Senator Brown of Georgia, who, we believe, is a member of the Baptist Church, as "dressing like a Methodist minister." We have puzzled our brains with wonder as to the style referred to. It may be that, in some parts of the country, there is a Methodist parson's costume, but it would bewilder a "Philadelphia lawyer" to tell a Methodist minister, in these parts, by his dress. All styles and colors and cuts of garments are illustrated by these very democratic (as to clothing) men, both in street wear and in the pulpit.

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A valued correspondent writes us an interesting letter, but it is largely taken up with a defense of West Point and General Schofield, and an argument against Whittaker. The hour for the newspaper trial and defense is now past. An unprejudiced court, enjoying the aid of skillful counsel on both sides, has been opened, and the trial commences the third of March. It is both uncharitable and unwise to prejudice the public in anticipation of a legal decision. The congressional board of visitors for last year has just made three reports. One report recommends the education of white and colored cadets apart as the easiest way to solve a troublesome problem, "uncontrollable by law." This report also recommends the lowering the standard for admission. Senator Edmunds makes a reply by himself, recommending the raising, rather than the lowering, of the standard, as less than fifty per cent. of those that now enter succeed in graduating. Senator Edmunds considers Whittaker's case at length, after having enjoyed a very favorable opportunity of weighing the evidence that has been obtained. Without expressing any positive judgment upon the merits of his case, he condemns without qualification the treatment of the colored cadets by their white comrades, denouncing it as "unjust, unreasonable and inhuman." He declares that Whittaker was placed in a false position by the late trial at West Point. The declaration of the white cadets was accepted by the officers as excusing them from suspicion, while on the part of these officers there was an implied declaration, "that there can be no presumption of the existence of truth in a colored cadet." Whatever may be the result in the instance of the unfortunate subject of so much public discussion, there is little question in the public mind that the whole ethical and social atmosphere of West Point are out of harmony with the spirit of a Christian democratic republic. There is a general and reasonable expectation that a new order of things will be inaugurated under the new commanding officer, General Howard.

We read, with many interesting memories, and a lively appreciation of the good work accomplished, the Fifty-sixth Annual Report of the Society for the Reformation of Juvenile Delinquents, whose imposing buildings, on Randall's Island, are among the first striking features of the great city as one passes from Long Island Sound into the East River side of New York harbor. Since the origin of the society, in 1824, its House of Refuge has received 19,457 children of both sexes. Two-thirds of them and more have been started upon industrious and virtuous careers. Some of them have risen to high places in society. For more than half this period, its present efficient superintendent, Israel C. Jones, esq., who has no superior in the country, has presided over its respective trusts. Thousands of young men all over the land remember his name with gratitude. The institution has been governed from the beginning by a Board, perpetrating itself, of the noblest philanthropic men of the city and State, serving without remuneration, and bestowing a remarkable amount of personal attention upon its management. Long may it continue to accomplish its benign results in behalf of perished and criminal childhood!

The Massachusetts Society for the University Education of Women recently re-elected Mrs. William F. Warren, president, and Miss Helen C. Collamore, 115 Beacon Street, treasurer and secretary pro tempore. The Society now has a membership of two hundred and fifty-six. Ladies interested in the higher education of women, and desirous of becoming members of this society, are invited to send their names to Miss Collamore, 115 Beacon Street. The membership fee is but \$2 a year, by means of this small annual sum, it is a large and growing membership, several talented young women students helped to carry forward, and finally, to enter upon lives of great usefulness. The monthly lectures, open to all, are always interesting and especially suggestive to those who are responsible for the mental training of the young; whether a lady is eager to assist a struggling student, or feels in herself the need of a wider knowledge of stimulating influences to encourage a greater faithfulness in the home to their best women. This is one of the most deserving of our Christian cities. We hope our ladies will sustain it with their countenance and pecuniary support.

The Report of the Boston North End Mission, just issued for last year, shows that, with crippled means, it is still doing excellent work in one of the most fertile portions of the city. It has gathered hundreds from the very jaws of perdition, and inspired with hope and faith ready to perish. Many children have been saved from the street. Scores of weary sewing-women have been encouraged, and many more taught and blessed to earn an honest living. The blessing of multitudes ready to perish has been upon its willing and sacking workers. It ought to have ample funds for its truly Christian service.

The finely-published and able work of Mr. Martha J. Lamb, embodying the history of the city of New York from its first colonial period to last year, is completed, making two large octavo volumes. Part 16, the closing number, gives a clear description of city, of the great fire of 1845, of Astor Library, of religious work among the children and in Five Points, of the Atlantic cable, and the clubs. Mr. Lamb has accomplished a valuable service for the metropolis, and has laid a foundation for an imperishable monument. The work is pro-

fusely illustrated with well-executed wood engravings. Published by A. S. Barnes & Co.

The *Bibliotheca Sacra*, for January, opens with a paper by Rev. Dr. Gardiner upon the "Persistence of Force;" Rev. Dr. Thomas Hill gives a paper in answer, from the standpoint of what he considers the central body of Unitarianism, of the question, "What is Unitarianism?" Rev. Horace Burnstead, of Atlanta, Ga., has a paper upon the "Biblical Sanction of Wine," which is in entire accordance with the late remarkable utterances of Dr. Crosby, and shows plainly that the work of temperance reformers is far from being complete; Rev. J. F. McCurdy continues his scholarly papers upon the "Relations of the Aryan and Semitic Languages;" Dr. Park considers the views of "Jonathan Edwards on the Trinity;" the sixth paper is given upon "Theological Education—The Claims of Biblical Theology to a Place in our Theological Schools;" the last paper is a notice of late books in the province of religion and theology.

In the *International Review* for February, John T. Morse, Jr., makes the "Diary of John Quincy Adams" the subject of an interesting paper, reviewing his administration and times. R. H. Parkinson gives a sharp review of "Froude's Defense of Henry the Eighth." Hamilton Andrews Hill considers the modifications required in the tariff. Thomas S. Perry writes upon "Zola as a Critic;" and Leopold Katscher on "Hans Christian Andersen."

James Mascarene Hubbard has a thoughtful and practical paper upon "Fiction and Public Libraries." George Barnett Smith reviews Tennyson's new volume of poems; and John Codman writes characteristically upon free ships, under the title of "Our Mercantile Marine." Published by A. S. Barnes & Co.

The January number of the *Church Manual* is just out. Like the October number, it abounds with such information as our pastors and church workers ought to have. Properly understood and used, it will be the best aid our preachers have ever had, in presenting the claims of our benevolent causes to their people. Let every preacher study it carefully before taking his missionary church extension, or any other benevolent collections. It will prove of great service, if placed in the hands of our people generally. It costs but fifty cents a year. Order from Phillips & Hunt, 805 Broadway, New York.

Rev. B. W. Chase, of the New Hampshire Conference, who sought a milder climate for the benefit of his invalid wife, writes, in a business note from Cecilton, Md. "Will you please announce in the *HERALD* the death of our little Cora Belle, who died of membranous croup, Jan. 8, after an illness of only twenty-four hours. Mrs. C. is now confined to her bed with consumption. The climate has not cured her. Our sincerest sympathies are with our afflicted friends."

Bishop Warren has just held the South Carolina Conference at Florence, in that State. The sessions were occasions of much interest. He was heartily welcomed, and greatly endeared himself to the members and people attending the public services. Some of the appointments are of interest to New England friends. Dr. A. Webster is in charge of Port Royal district; Rev. A. C. Dutton, of Columbia; J. E. Wilson, of Orangeburg; and L. M. Dutton, of Greenville. A. S. Dobbs is stationed at Centenary Church, Charleston, and V. H. Bulkley, at Orangeburg.

The *Magazine of Art*, for January, published by Cassell, Petter, Galpin & Co., has for its frontispiece Van Dyck's painting of the children of Charles I. This number is very finely illustrated. The first article is a continuation of "Treasure-Houses of Art," describing Trenchard Hall, with six striking engravings. There is a paper, with engraving of statue of Francis Arago. A fine paper is given on home decorations. A contribution, with illustrations, is devoted to the exhibition of "Scottish Art." One of the most striking papers is upon "Eber's Egypt," with illustrations. "Wood Carving" forms another article, and an excellent sketch, with portrait, is given of Henry William Banks Davis, R. A.

The Sixteenth Annual Catalogue of the Massachusetts Institute of Technology shows a healthful condition of progress and a very broad curriculum, embracing scientific, art, mechanical, mining and engineering studies, and courses in modern languages and literature. It has no superior among the polytechnic schools of the land. Last year, in its various courses, it had 335 students. Through the aid of funds from the Lowell Lyceum, it has a number of free evening courses during the fall and winter. Its venerable and accomplished president, William B. Rogers, LL.D., still leads its large faculty. It is a school of which Boston may well be proud.

The Tremont Temple was filled last Monday to hear Wendell Phillips' scorching review of Dr. Crosby's late anti-anti-temperance discourse. It was in his best vein, although he quenched somewhat his impromptu flashes of wit by reading his address from a manuscript. He thoroughly traversed Dr. Crosby's course of argumentation, and left but pitiful shreds of it fluttering in the wind when he had finished. The speech, as published in the *Tremont*, will be widely read all over the land, and will be a powerful reinforcement to the temperance reform.

Thursday, Jan. 27, is the appointed day of prayer for colleges. Let it not be overlooked by our people. We have great interests at stake in our academies and colleges. Here are the children of

the Church, from among whom we are to look for our ministers, our teachers and our Christian workers. Let us pray for their instructors and for these elect young people. What a blessing the annual revivals in our seminaries have been to the church as well as to the individual youth!

Broad in its scope, very neat in its mechanical execution, full of interesting missionary miscellany gathered from all quarters, *The Gospel in All Lands* has no superior in its important field. The January number is devoted largely to our American Indians, and the articles upon the theme are timely and interesting. This large quarto monthly is published in New York city for \$2.50 a year, by Eugene R. Smith, 64 Bible House.

We hear, with the sincerest sympathy, of the very serious condition of the health of Mrs. Buckley, the wife of the editor of the *Christian Advocate*. Dr. B. has taken her to Alton, S. C., to secure any benefit that may arise from a milder climate. The family will share largely in the hopes and prayers of a wide circle of warm friends for the recovery of the invalid wife.

The *Tribune Almanac* for 1881, edited by Edward McPherson, contains the usual political register, the late election returns, valuable financial statistics, officers of State governments, with small sums of money, we have turned over to the treasurer of the Board of Trustees again. The annual reports showed a high degree of interest in the Society and a very commendable growth. One hundred and eleven have joined the Society, and many more have signed their names to the list as soon as the necessary papers could be completed. The treasurer reported a balance of \$31 in his hands. By the provision of the constitution, one dollar from each member is due at this annual meeting. The great want of the Society is a room, and an able committee was appointed to secure one at the earliest practicable date. Donations of money for this purpose, and of all sorts of Methodist volumes, pamphlets and papers to put in it, are earnestly solicited.

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THE PEOPLE'S CHURCH.
We have reached another point in the erection of the main building of the People's Church. By dint of patient plodding, with lectures, entertainments, sale of bricks, and various ingenious methods of soliciting only small sums of money, we have turned over to the treasurer of the Board of Trustees again. The annual reports showed a high degree of interest in the Society and a very commendable growth. One hundred and eleven have joined the Society, and many more have signed their names to the list as soon as the necessary papers could be completed. The treasurer reported a balance of \$31 in his hands. By the provision of the constitution, one dollar from each member is due at this annual meeting. The great want of the Society is a room, and an able committee was appointed to secure one at the earliest practicable date. Donations of money for this purpose, and of all sorts of Methodist volumes, pamphlets and papers to put in it, are earnestly solicited.

The annual election of officers resulted in the re-election of Hon. Wm. Claflin, LL.D., president, and the same officers as last year, with few exceptions. Rev. Dr. S. Coggeshall having removed from Rhode Island, Rev. W. White, of Providence, was elected vice-president for Rhode Island. Dr. C. was made a director, as was also Mr. Orin S. Currier, of Boston. A committee was also appointed to secure, if practicable, an anniversary at the session of each of the New England Conferences this spring. This new record of the church societies has before it a very useful and hopeful future.

Dorchester.—Bishop Peck preached at the M. E. Church, Tuesday evening, Jan. 19, on the subject, "Jesus, our Life," greatly to the profit of the church. The pastor and family were favored with his presence and benediction, as he made the paragon a place of rest the two following days.

Rev. M. E. Chapman, of Brooklyn, who is spending a few days in this vicinity, preached at the Dorchester M. E. Church, Sunday morning, to the great delight and profit of the people.

Another wave from Cape Ann. The fourth reunion of the Methodist ministers of the Cape was held at the pleasant parsonage of the Elm Street Church, Gloucester. The clouds and storms of the preceding days had passed, and Dec. 28 was one of the brightest and loveliest of winter days.

The preachers, with their wives, were present, and members of their families to the number of fifteen. Brother and Sister Eaton cordially welcomed all, and spared no pains to make the day most enjoyable. A merry company sat down to a genuine New England holiday dinner. As in the previous gatherings, the principal theme for consideration was the condition of the churches. Successful Christmas fairs have been held at Rockport and Bay View, which greatly encouraged those churches, while the work at Riverside had received a new impetus by a series of meetings under the direction of Brother F. Keyes, of Woburn; and in all the churches there is a quickening of believers, and a few are seeking Christ. The crowning feature of this pleasant and profitable occasion was the annual love-feast at the church in the evening, when sixty-seven testified to the Gospel of Christ as the "power of God unto salvation," and two requested prayers, that they might enjoy a similar experience.

As this meeting completes the circuit of the Methodist churches on the Cape, no arrangement was made for another, as they will probably not be resumed till after Conference. A desire for the outpouring of the Holy Spirit fills the hearts of all the evangelists on the Cape, which is manifested by holding a union preachers' meeting semi-monthly for prayer and consultation; also fellowship meetings in different localities, that there may be a general and united effort for the building up and extending of Christ's kingdom here.

Notes from the Churches.
MASSACHUSETTS.
NEW ENGLAND CONFERENCE.
Boston Preachers' Meeting.—The Boston Preachers' Meeting was held in Tremont Temple on Monday last, and listened to an able reply, by Wendell Phillips, to the recent temperance address of Chancellor Crosby of New York city. The Temple was crowded with an immense audience, and the address was a masterly defense of the principle of total abstinence, creating frequent applause, with the emphatic approval of its hearers. Rev. Geo. S. Chabourne, president of the meeting, at the close of the address introduced Gov. Long, who made a few timely and eloquent remarks.

Trinity Church.—Most interesting religious services are taking place in this church. Brother Bolton, the pastor, preaches every evening of the present week. The congregation on the Sabbath has greatly increased. All departments of the church are in a most prosperous condition. Twenty-six have professed conversion since Jan. 1.

Personal.—Rev. W. S. Stedley, D. D., delivered a most able and eloquent address before the Young Men's Christian Union of Boston on Sunday evening. His theme was, "Self Conquest."

Captain Sturdivant, the prisoners' friend, of Brooklyn, N. Y., who gives his life to the gospel temperance work, is in our vicinity. Wednesday evening of this week he speaks at Father Taylor's Bethel, North Square; and next Sabbath at Brother McKewen's church, Roxbury.

Bromfield St.—Rev. Henry Wood, of the Newark Conference, preached an able sermon on Sunday night, at the close of which a number of seekers found Christ at the altar.

Business Notices.

Dr. Strong's Remedial Institute,
SARATOGA SPRINGS, N. Y.
This popular Winter and Summer health resort is beautifully located, and is furnished with every comfort and remedial appliance requisite for the treatment of Nervous, Lung, Female and Chronic diseases. It is patronized by leading men in church and state. For full particulars send for circular.

Why Wear Plaster?
They may relieve, but they can't cure that lame back, for the kidneys are the trouble and you want a remedy to act directly on their secretions, to purify and restore their healthy condition. Kidney-Wort has that specific action.

Oh, how refreshing, palatable and reviving is a draught of cool water with Hop Bitters in it, for a fever patient.

Obstructions of the kidneys and attendant organs will prove fatal if not removed by Hop Bitters. Read advt.

DANGEROUS COMPLAINTS.—Thousands are predisposed to violent attacks of cholera and cholera-morbus during the summer season, and in consequence during the winter months, and in consequence to what they eat and drink. No anxiety need be felt in this respect if once supplied with SARGENT'S JAMAICA GINGER, which promptly relieves the worst cases, and renders a severe attack impossible if taken when the symptoms first manifest themselves.

Money Letters from Jan. 5 to 15.
J. Adams, J. C. Applewell, E. M. Anthony, S. Brown, E. C. Bass, G. W. Butters, G. H. Blake, A. G. Bolton, C. W. Burt, J. H. Bates, M. E. Brown, G. L. Burbank, F. Fowler, L. W. Wood, G. W. Ballou, G. E. Bentley, F. J. Ball.

S. M. Crofoot, S. V. Cross, G. W. H. Clark, H. F. Chase, H. Chamberlain.

O. Farnsworth, E. C. Ferguson, S. F. French, D. K. Frohock, C. F. Ford, B. Foster, H. F. Fuller, M. Frost, R. H. Fildes, W. W. Foster.

A. G. Gleason, F. Grover, M. M. Gardner, I. T. Goodnow, L. H. Gordon.

Geo. W. Hudson, T. Havorth, E. P. Hall, C. H. Howard & Co., I. Howe, S. Harding, J. Higgins, W. H. Heath, D. Hill, M. Harding, J. C. Harrington, A. Hubbard, F. I. Haley, H. H. Howe.

D. K. Knowles, C. A. Knight, W. A. Koonis, L. Knight.

E. P. Lowater, J. Lord, J. B. Lapham, W. W. Le Seur, N. G. Lippitt.

W. H. Merrill, D. C. Martin, A. McCord, C. W. Millard, W. V. Morrison, W. H. Mason.

A. Nickerson, C. S. Nutter.

G. W. Osgood.

J. W. Perry, E. C. Penfield, E. J. Page, A. Reymick, F. Rodiff, C. Reynolds, T. Rees, F. C. Rogers.

H. H. Slaney, W. B. Short, J. F. Sheffield, A. B. Stark, S. E. Solider, O. L. Shepard, B. Ridley, H. M. Steiner, W. A. Saunders, D. E. Smith, J. F. Spaulding, O. H. Stevens, M. A. Smith, S. M. Stone, M. M. Sargent.

A. B. Truax, E. Tapley, E. G. True, J. G. Twiss, W. L. D. Twombly, A. Twiss, J. Thurston.

R. V. Vinton.

E. West, A. White, J. E. White, W. T. Worth, P. Wright, E. B. Ward, H. E. Worcester, A. Wilson, M. A. Wheeler, H. W. Willard, W. Whitaker, Wesleyan University.

Church Register.
HERALD CALENDAR.

Preacher's Meeting, at Ball's Falls, Jan. 21-23. New Bedford District Conference, County Street Church, Feb. 2-5.

St. Albans Dis. Min. Assn., at Cambridge, Feb. 7-9. Preachers' Meeting, at Hope St., Providence, Feb. 7-9. Claremont Dis. Min. Assn., at Bristol, Feb. 8-10.

Bridge, N. H., begins Tuesday eve, Feb. 8. Montpelier Dis. Min. Assn., at Chelsea, Feb. 10-12. Lewiston Dis. Min. Assn., at Auburn, Feb. 10-12. Rockland Min. Assn., at Bristol, Feb. 10-12.

CONFERENCE PLACE. TIME. BISHOP.
New York, New York, April 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26,

NOTES F

The Bishop hard-working "more abundant and utilitarian deemed sufficient. Recently he somewhat because of the enemies of the deem those imprisoned, is not a favorable extreme view says the "Christian," Fraser as "titan."

George Eliot flashed the light on the press of the day. His estimate of a remarkable she ranks with novelists — Brontë and more than any without. More creative power which not only women, but three of her works are done as any in the Bede and Dante contrast. It is that she was said to her chair after however, may mean little. The Pope is at the interpretation by Archbishop Rome some time of "Petrus" "Iark!" The bishop of the representing sharp and craft leave the Vatican understanding of Ireland and McCabe, Archbishop in prison with Pope must of it deciding between McCabe's policy is in harmony with therefore at present not surprising profess to appreciate gentlemen and all men of average game they not novices in. At a tenant-land, a letter of offence was read from Rev. John minister. This the kind which history of Methodist kinds of public throughout Ireland ducted under the League; a second the auspices tion, and introduction to the League at those which tend view to obtain ily of tenure, farms, without "extreme views of one of the most Mr. Jones was have attended father. No military political hack, the interests of sister should fight everything affected should be prepared in reference touching society way. Mr. Jones and independent with voice and serve the cause. He is a popular has been sixteen and is becoming members of the ence.

The London time ago criticism London City Times, and from a stream of money World. The H. (this is the fourth thought it wise for, and graciously noticed a forth Doctor's before pleased the author pressed his hands. Not only did H. friends; the W. the Doctor to put Jan., 1887.

LETTERS

We have had enough just now. The weather have eleven feet. We have already at this amount, pleasant margins, inches, yet to be. There are some and in human life a popular organ the summation. But its so, although the fifteen degrees in. Perhaps if the travel downward. er. Possibly the Methodists would very soon become. As yet, there is a faint. Sister Luck, Judge reports, in protest, Christmas and the people best too. I am at an entertainment the blind, and close the baby have wished

This image shows a vertical strip, likely the edge of a book or a binding. The right side is a dark, textured band, while the left side is a lighter, more uniform area. There are some small, dark specks and fibers visible throughout the image.

Ministers, \$1.50.